

A
SALVE FOR
A SICK
MAN:

OR,

A TREATISE CONTAIN-
ing the nature, differences, and
kindes of death; as also the right
manner of dying well.

And it may serue for spirituall in-
struction to

1. *Mariners when they goe to sea.*
2. *Souldiers when they goe to battell.*
3. *Women when they trauell of childe.*



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To the right Honourable and vertuous Lady, the Lady Lucie Countesse of Bedford.

THe death of the righteous, that is, of euery beleeuing & repentāt sinner, is a most excellent blessing of God, and brings with it many worthy benefits: which thing I prooue on this manner. I. God both in the beginning, and in the continuance of his grace, doth greater things vnto his seruants, then they doe commonly aske or thinke; and because he hath promised ayde & strength vnto the, therefore in wonderfull wisdom hee casteth vpon them this heauie burden of death, that they might make experience what is the exceeding might and power of his
A 2 grace

The Epistle.

grace in their weakenes. II. Iudgement beginnes at Gods house: and the righteous are laden with afflictions and temptations in this life, and therefore in this world they haue their deaths and hels, that in death they might not feele the torments of hell and death. III. When Lazarus was dead, Christ said: He is not dead but sleepeth: hence it followeth that the Christian man can say, My graue is my bed, my death is my sleepe: in death I die not, but onely sleepe. It is thought that of all terrible things death is most terrible: but it is false to them that be in Christ, to whome many things happen farre more heauie and bitter then death. IV. Death at the first brought forth sinne; but death in the righteous by meanes of Christs death, aboliseth sinne, because it is the accomplishment of mortification.

And

The Epistle.

And death is so farre from destroying such as are in Christ, that there can be no better refuge for them against death : for presently after the death of the body, followes the perfect freedome of the spirit, and the resurrection of the body. V. Lastly, death is a meanes of a Christian mans perfection, as Christ in his owne example sheweth, saying, Behold I will cast out diuels, and will heale still to day and to morrow, and the third I will be perfected. Now this perfection in the members of Christ, is nothing else but the blessing of God, the author of peace, sanctifying them throughout, that their whole spirits, and soules, and bodies, may be preserved without blame to the comming of our Lord Jesus Christ.

Now hauing often thus considered with my selfe of the excel-

The Epistle

lency of death, I thought good to draw the summe and chiefe heads thereof into this small treatise: the protection and consideration whereof, I commend to your Ladiship, desiring you to accept of it and reade it at your leisure. If I bee blamed for writing unto you of death, when by the course of nature, you are not yet neere death, Salomon will excuse me, who saith, that we must remember our Creatour in the daies of our youth. Thus hoping of your H. good acceptance, I pray God to blesse this my litle labour to your comfort and saluation. Septemb. 7. 1595.

Your H. in the Lord,

W. Perkins.

I
Ecclesiastes 7.3.

*The day of death is better then
the day that one is borne.*



Hese wordes are a
rule or precept, laid
downe by *Salomon*
for weighty causes.

For in the Chapters going be-
fore, he sets forth the vanity of
all creatures vnder heauen; &
that at large in the very parti-
culars. Now men hereupon
might take occasion of discon-
tentment in respect of their e-
state in this life: therefore *Salomō*
in great wisdom here takes
a new course, & in this chapter
begins to lay downe certaine
rules of direction & comfort,
that men might haue somewhat
wherewith to arme themselves
against the troubles & the mi-

series of this life. The first rule is in this third verse, that *a good name is better then a pretious oymment*: that is, a name gotten & maintained by godly conuersation, is a special blessing of God, which in the midst of the vanities of this life, ministreth greater matter of reioicing and comfort to the hart of man, then the most pretious oymment can doe to the outward senses. Now some man hauing heard this first rule concerning good name, might object & say, that renowne & good report in this life affoards slender comfort: considering that after it, follows death, which is the miserable end of al men. But this objection the Wise-man remooueth by a second rule in the words which I haue in hand, saying, that *the day of death is better then*
the

of dying well.

3

the day that one is borne.

That we may come to the true & proper sense of this precept or rule, three points are to be considered. I. what is death here mentioned : I I. how it can be truly said, that the day of death, is better then the day of birth : I I I. in what respect it is better.

For the first, death is a deprivation of life as a punishment ordained of God, and imposed on man for his sin. First, I say, it is a deprivation of life, because the very nature of death, is the absence or defect of that life which God vouchsafed man by his creation. I adde further, that death is a punishment, more specially to intimate the nature & quality of death; and to shew that it was ordained, as a meanes of the execution of
Gods

4 *The right way*

Gods iustice & iudgment. And that death is a punishmēt, *Paul* plainly auoucheth, when he saith, that *by one man sinne entred into the world, and death by sinne.*

And againe, *that death is the stipend, wages, or allowance of sinne.*

Furthermore, in euery punishment there be three workers; the ordainer of it, the procurer, and the executioner. The or-

dainer of this punishment is God in the estate of mans innocency, by a solemne law the

Gen. 2. 17. made in these very words: *In the day that thou eatest thereof, thou shalt die the death.* But it may be

alleadged to the contrary, that the Lord saith by the Prophet *Ezechiel*, that he will not the

Ezec. 3 11 death of a sinner; and therefore that he is no ordainer of death.

The answer may easily bee made, and that sundry waies.

First,

of dying well.

5

First, the Lord speakes not this to all men, or of all men, but to his owne people, the Church of the Iewes, as appears by the clause prefixed, *Sonne of man say Verse 10. unto the house of Israel, &c.* Againe, the words are not spokē absolutely, but onely in way of comparifon, in that of the twaine, he rather wils the conuersion & repentance of a sinner, then his death and destruction. Thirldy, the very proper meaning of the words import thus much, that God doth take no delight or pleasure in the death of a sinner, as it is the *ruine & destructiō* of the creature. And yet al this hinders not but that God in a new regard and consideratiō, may both will & ordaine death, namely, as it is a due and deserued punishment, tending to the execution of iustice;

Justice, in which iustice God is as good as in his mercy. Againe, it may be objected, that if death indeede had beene ordained of God; then *Adam* should haue bin destroyed, & that presently vpon his fal. For the very words are thus, *Whēsoeuer thou shalt eat of the forbidden fruite, thou shalt certainly die.* *Ans.* Sentences of scripture are either Legall or Euangelical: the law & the gospel beeing two seuerall and distinct parts of gods word. Now this former sentence is legall, & must be vnderstood with an exception borrowed from the Gospel or the couenāt of grace made with Adam, and reuealed to him after his fal. The exception is this: Thou shalt certainly die whensoever thou eatest the forbidden fruit, except I doe further giue thee a means
of

of deliuerance from death,
namely the seede of the womā
to bruiſe the ſerpents head. Se-
codly it maybe answered, that
Adam and all his poſteritie di-
ed, and that preſently after his
fall, in that his body was made
mortall, and his ſoule became
ſubiect to the curſe of the law.
And whereas God would not
vtterly deſtroy Adam at the
very fiſt, but only impoſe on
him the beginnings of the fiſt
and ſecond death; he did the
ſame in great wiſedome, that
in his iuſtice he might make a
way to mercy: which thing
could not haue beene if Adam
had periſhed.

The excutioner of this pu-
niſhment is he that doth impoſe
& inflict the ſame on man, &
that alſo is God himſelfe, as he
teſtifieth of himſelf in the pro-
phet

Isa. 45. 6.

phet Esai, *I make peace & create euill.* Now euil is of three sorts: naturall, morall, materiall. Naturall euil, is the destruction of that order, which God set in euery creature by the creatiō. Morall euil, is the want of that righteousness & vertue which the law requires at mans hāds? & that is called sin. Materiall euil is any matter or thing which in it selfe is a good creature of God, yet so, as by reaso of mans fall, it is hurtfull to the health & life of mā, as hēbane, wolfbane, hemlock, & al other poisons are. Now this saying of *Esai* must not be vnderstood of morall euils, but of such as are either materiall or natural: to the latter of which, death is to be referred, which is the destruction or abolishment of mans nature created.

The

The procurer of death is man, not God; in that man by his sin and disobedience did pul vpon himself this punishmēt. Therefore the Lord saith, *O Israel, Ose. 13.6. one hath destroyed thee, but in me is thine help.* Against this it may be obiected, that mā was mortall in the estate of innocency before the fall. *Ans.* The frame and composition of mans body, considered in it selfe, was mortall, because it was made of water and earth, and other elements, which are of theselues alterable & changeable: yet if we respect that grace and blessing which God did vouchsafe mans body in his creation, it was vnchangeable & immortal, and so by the same blessing should haue continued, if man had not fallen: and man by his fall depriving himselfe of this gift

gift and blessing, became euery way mortall.

Thus it appeares in part what death is: yet for the better clearing of this point, we are to consider the differēce of the death of a man, and of a beast. The death of a beast is the totall & final abolishment of the whole creature: for the body is resolved to his first matter, and the soule arising of the tēperature of the body, vanisheth to nothing. But in the death of a man it is otherwise. For though the body for a time be resolved to dust, yet must it rise againe in the last iudgment, and become immortall: and as for the soule, it subsisteth by it self out of the body, and is immortall. And this being so, it may be demanded how the soule can die the second death? *Ans.* The soule dies,

dies, not because it is vtterly abolished, but because it is as though it were not, & it ceaseth to be in respect of righteousness and fellowship with God. And indeede this is the death of all deaths, when the creature hath subsisting and being, and yet for all that, is depriued of al comfortable fellowship with God.

The reason of this difference is, because the soule of man is a spirit, or spirituall substance, whereas the soule of a beast is no substance, but a natural vigour or quality, and hath no being in it selfe, without the body on which it wholly depends. The soule of a man contrariwise being created of nothing, & breathed into the body, and as well subsisting forth of it as in it.

The kinds of death are two, as the kindes of life are; bodily
and

and spirituall. Bodily death is nothing els but the separation of the soule from the body, as bodily life is the coniunctiō of body and soule: and this death is called the *first*, because in respect of time it goes before the second. Spirituall death is the separation of the whole man both in body & soule from the gracious fellowship of God. Of these twaine the first is but an entrance to death, and the second is the accomplishment of it. For as the soule is the life of the body, so God is the life of the soule, and his spirit is the soule of our soules, and the want of fellowship with him, brings nothing but the endlesse and vnspeakable horrors and pangs of death.

Againe, spirituall death hath three distinct and seuerall degrees.

degrees. The first is, when a man that is aliue in respect of tēporall life, lies dead in sin. Of this degree *Paul* speakes, when hee saith, *But shee that lieth in pleasure is dead while shee liueth.* And ^{1 Tim 5.6} this is the case of all men by nature, who are children of wrath, and dead in sinnes and trespasses. ^{Ephe. 2.5.} The second degree is in the very end of this life, whē the body is laid in the earth, & the soule descends to the place of torments. The third degree is in the day of iudgement, when the body & soule meete againe, and go both to the place of the damned, there to be tormented for euer and euer.

Hauiing thus found the nature & differences & kindes of death, it is more then manifest, that the text in hand is to be vnderstood, not of the spirituall, but

but of the bodily death: because it is opposed to the birth or natiuity of man. The words then must cary this sense: the time of bodily death, in which the body and soule of man are seuered asunder, is better then the time in which one is borne and brought into the world.

Thus much of the first point, now followeth the second: & that is, how this can bee true which *Salomon* saith: that *the day of death is better then the day of birth*. I make not this questiō to call the scriptures into controuersie, which are the truth it selfe, but I doe it for this end, that we might without waueing be resolued of the truth of this which *Salomō* auoucheth. For there may be sundrie reasons brought to the contrarie. Therefore let vs now hādle the questiō: the reasons, or obiection.

ons which may be alledged to the contrarie, may all be reduced to fixe heads. The first is takē from the opinion of wise-mē, who think it the best thing of all neuer to be borne & the next best to dy quickly. Now if it be the best thig in the world not to be borne at all, then it is the worst thing that can be to die after a man is borne. *Ans^w.* There be two sorts of mē; one that liue and die in their sins without repentance; the other which vnfainedly repēt & beleeue in Christ. Now this sentence may be truly auouched of the first: of whom we may say as Christ said of *Iudas*, *It had bin good for him that he had neuer bin borne.* But the saying applied to the second sort of men is false. For to them that in this life turne to God by repentance, the

the best thing of all is to be borne, because their birth is a degree of preparatiō to happineſſe: & the next best is to die quickly: because by death they enter into poſſeſſiō of the ſame their happineſſe. For this cauſe *Balaam* deſired to dy the death of the righteous: and *Salomon* in this place prefers the day of death before the day of birth, vnderſtāding that death which is ioyned with godly life, or the death of the righteous.

The ſecond obiection is taken from the teſtimonies of Scripture. Death is the wages of ſinne, *Rom. 6. 23*. it is an enemy of *Chriſt*, *1. Cor. 15*. & the curſe of the lawe. Hēce it ſeemes to follow, that in and by death men receiue their wages & painēt for their ſinnes: that the day of death is the dolefull day, in
which

which the enemy preuailes against vs: that he which dies is cursed. *Ans.* We must distinguish of death: it must be considered two waies; 1. as it is by it selfe in his owne nature: 2. as it is altered & chāged by Christ. Now death by it selfe considered, is indeed the wages of sin, an enemy of Christ, and of all his members, and the curse of the law, yea the very suburbs and the gates of hell: yet in the second respect, it is not so. For by the vertue of the death of Christ, it ceases to be a plague or punishment, and of a curse it is made a blessing, & is become vnto vs a passage or middle-way betweene this life and eternall life, and as it were a litle wicket or doore whereby we passe out of this world, and enter into heauen. And in this respect

spect the saying of *Salomon* is most true. For in the day of birth, men are born & brought forth into the vale of misery, but afterward when they goe hence, hauing death altered vnto them by the death of *Christ*, they enter into eternall ioy and happinelle with al the Saints of God for euer.

The third obiection is taken from the exāples of most worthy men, who haue made their prayers against death. As our Saviour *Christ*, who praied on this manner, *Father if it be thy will, let this cup passe from me, yet not my will, but thy will be done.*

Psal 6.4.

And *Dauid* praied, *Returne, O Lord, deliuer my soule, saue me for thy mercies sake; for in death there is no remembrance of thee: in the graue who shall praise thee? And*

Esa. 38.10.

Ezechiah, where the Prophet *E*

is of ht ry, oe ed of all he
 say bade him set his house in or-
 der, and tolde him that he must
 die, wept sore, and that in respect
 of death. Now by the examples
 of these most worthy men, yea
 by the example of the Sonne of
 God himselfe, it may seeme that
 the day of death is the most ter-
 rible & dolefull day of all. *Ans.*

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 lay
 When our Sauour Christ prai-
 ed thus to his Father, he was in
 his agonie, and he then as our
 Redeemer, stood in our roome
 and head, to suffer all things
 that we should haue suffered in
 our own persons for our sinnes:
 and therefore he praied not sim-
 ply against death, but against
 the cursed death of the crosse;
 and he feared not death it selfe,
 which is the separation of body
 and soule, but the curse of the
 law which went with death,
 namely, the vnspeakable wrath

and indignation of God. The first death troubled him not, but the first and second ioyned together. Touching David, whē he made the sixt psalme, he was not onely sicke in body, but also perplexed with the greatest temptation of all, in that hee wrestled in conscience with the wrath of God, as appeares by the words of the text, where he saith, *Lord, rebuke me not in thy wrath.* And by this we see that hee praied not simply against death, but against death at that instant whē he was in that grievous temptation; for at other times hee had no such feare of death, as hee himselfe testifieth, saying *Though I should walke thorough the valley of the shadowe of death, I will feare no euill.* Therefore he praied against death onely as it was ioyned with the ap-
pre-

Psal. 134.

prehension of Gods wrath. Lastly, *Ezechiah* prayed against death, not onely because he desired to liue and doe seruice to God in his kingdome, but vpon a further and more speciall regard; because whē the Prophet brought the message of death, hee was without issue, and had none of his owne bodie to succede him in his kingdome. It will be said, what warrant had *Ezechiah* to pray against death for this cause? *Ans.* His warrant was good? for God had made a particular promise to *Dauid* & his posteritie after him, that so long as they feared God, & walked in his commandemēt, they should not want issue to sit vpon the throne of the kingdome after them. Now *Ezechiah* at the time of the Prophets message, remembering what promise

1. Kin. 8. 15.

mise God had made, and how he for his part had kept the condition there of, in that hee had walked before God with an vpright heart, and had done that which was acceptable in his sight; hee praied against death, not so much because hee feared the danger of it, but because he wanted issue. This praier God accepted and heard, and he added fiftene yeares vnto his daies, & two yeares after gaue him *Manasses*.

The fourth obiection is, that those which haue been reputed to be of the better sort of men, oftentimes haue miserable ends: for some end their daies despairing, some raving and blaspheming, some strangely tormented: it may seeme therefore that the day of death is the day of greatest woe & miserie. To this I an-

I answer first of all generally,
that we must not iudge of the e-
state of any man before God by
outward things, whether they
be blessings or iudgements:
whether they fal in life or death.
For (as Salomon saith) all things
come alike to all: and the same con-
dition is to the iust and the wicked,
to the good and to the pure, and to
the polluted, and to him that sacrificeth,
and to him that sacrificeth
not: as is the good so is the sinner, he
that sweareth, as he that feareth
an oath. Secondly, I answer the
particulars which be alleadged
on this manner: And first of all
touching despaire, it is true that
not only wicked and loose per-
sons despaire in death, but also
repentant sinners, who often-
times in their sicknesse testifie
of themselves, that beeing alive
B 30 and

and lying in their beds, they feele themselves as it were to be in hell, and to apprehend the very pangs and torments thereof. And I doubt not for all this, but that the child of God most deare vnto him, may through the gulf of desperation attaine to euerlasting happinesse. This appears by the maner of Gods dealing in the matter of our saluation. All the workes of God are done in & by their contraries. In the creation all things were made, not of some thing, but of nothing, cleane contrary to the course of nature. In the worke of redemption, God giues life not by life, but by death: and if we consider aright of Christ vpon the crosse, we shall see our paradise out of paradise in the middelt of hell. For out of his owne cursed death
doth

doeth he bring vs life and eternall happinelle. Likewise in effectuall vocation, when it pleaseth God to conuert and turne men vnto him, he doeth it by the meanes of the Gospel preached, which in reason should driue all men from God. For it is as contrarie to the nature of man as fire to water, and light to darknesse: and yet for all this, though it be thus against the disposition and heart of man, it preuailes with him and turnes him to God. Furthermore, when God will send his owne seruants to heauen, he sends them a contrarie way, even by the gates of hell: and when it is his pleasure to make men depend on his fauour and prouidence, hee makes them feele his anger and to bee nothing in themselves, that they may wholly de-

pend vpon, him and bee what-
soeuer they are in him. This
point beeing well considered, it
is manifest that the childe of
God may passe to heaven by
the very gulfes of hell. The loue
of God is like a sea, into which
when a man is cast, hee neither
feeles bottome nor sees bank. I
conclude therefore that despaire,
whether it arise of weakenesse
of nature, or of conscience of
sinne; though it fall out about
the time of death, cannot pre-
iudice the saluation of them that
are effectually called. As for o-
ther strange euents which fall
out in death, they are the effects
of diseases. Rauings and blas-
phemings arise of the disease of
melancholy, and of frensies;
which often happen at the end
of burning feuers, the choller
shooting vp to the braine. The

writhing of the lippes, the turning of the necke, the buckling of the ioints and the whole body, proceede of crampes and convulsions, which follow after much euacuation. And whereas some in sicknesse are of that strength, that three or foure men cānot hold thē without bonds, it comes not of witchcraft, and possessions, as people commonly thinke, but of choler in the veines. And wheras some when they are dead, become as black as pitch (as *Banner* was) it may arise by a bruise, or an impostume, or by the blacke iandise, or by the putrefactiō of the liuer: and it doth not alwaies argue some extraordinarie iudgement of God. Now these and the like diseases with their symptoms & strange effects, though they shall deprive a man of his health,

health, & of the right vse of the parts of his bodie, and of the vse of reason too: yet they can not deprive his soule of eternall life. And all sinnes, procured by violent diseases, and proceeding from repentant sinners, are sins of infirmitie: for which, if they know them and come againe to the vse of reason, they will further repent; if not, they are pardoned and buried in the death of Christ. And we ought not so much to stand vpon the strâgenesse of any mans end, when we know the goodnesse of his life: for wee must iudge a man not by his death, but by his life. And if this be true, that strange diseases, and thereupon strange behaviours in death, may befall the best man that is: wee must learne to reforme our iudgements of such as lie at the point of

of

of death. The common opinion is, that if a man lie quietly and goe away like a lambe (which in some diseases, as consumptions and such like, any man may do) then he goes straight to heauē: but if the violence of the disease stirre vp impatience, and cause in the partie franticke behauiours, then men vse to say, there is a iudgement of God seruing either to discouer an hypocrite, or to plague a wicked man. But the truth is otherwise; for indeed a man may die like a lamb, and yet goe to hell: and one dying in exceeding torments, and strange behauiours of the body, may go to heauē: & by the outward conditiō of any mā, either in life or death, we are not to iudge of his estate before God.

The fourth obiection is this:
When a man is most nere death,
then.

then the diuell is most busie in
temptatiō. & the more men are
assaulted by *Satan*, the more dā-
gerous and troublesome is their
case. And therefore it may seeme
that the day of death is the
worst day of all. *Ans^w*. The con-
dition of Gods children in earth
is twofold. Some are not temp-
ted, & some are. Some I say are
not tempted, as *Simeon*, who
when he had seene Christ, brake
forth and said, *Lord, now lettest*
thou thy seruant depart in peace,
&c., fore-signifying no doubt,
that hee should end his daies in
all maner of peace, As for them
which are tempted, though their
case bee very troublesome and
perplexed, yet their saluation is
not further off, by reason of the
violence & extremity of temp-
tation. For God is then present
by the vnspeakeable comfort of
his

Luke. 2. 29.

his spirit, and when we are most weake, he is most strong in vs; because his manner is to shew his power in weakenes. And for this cause, even in the time of death the diuell receiues the greatest foyle, when he lookes for the greatest victorie.

The sixth obiection is this. Violent & sudden death is a grievous curse, & of all evils which befall man in this life, none is so terrible: therefore it may seeme that the day of sudden death is most miserable. *Ans.* It is true indeede that sudden death is a curse & grievous iudgment of God, and therefore notwithstanding cause feared of mē in the world: yet all things considered, wee ought more to be afraid of an impenitent and euill life, then of sudden death. For though it be euill, as death it selfe in his owne nature

nature is; yet we must not think it to be simply euill: because it is not euill to all men, nor in all respects euill. I say it is not euill to all men, considering that no kinde of death is euill or a curse vnto them that are in Christ, who are freed from the whole curse of the law. And therefore the holy Ghost saith, *Blessed are they that die in the Lord: for they rest from their labours:* whereby is signified that they which depart this life, being members of Christ, enter into euerlasting happines; of what death soeuer they die, yea though it be sudden death. Againe I say, that sudden death is not euill in all respects; for it is not euill, because it is sudden, but because it commonly takes men vnprepared, and by that means makes the day of death a blacke day,
and

and as it were a very speedie downe-fall to the gulfe of hell. Otherwise if a man be readie & prepared to die, sudden death is in effect no death, but a quicke and speedie entrance to eternall life.

These obiections being thus answered, it appeares to bee a manifest truth which *Salomon* saith, that *the day of death is better indeede then the day of birth*. Now I come to the third point, in which the reasons & respects are to be considered that make the day of death to surpasse the day of mans birth: & they may al be reduced to this one, namely, that the birth day is an entrance into all woe and miserie; whereas the day of death ioyned with godly and reformed life, is an entrance or degree to eternall life. Which I make manifest

nifest thus : Eternall life hath three degrees : one in this life, when a man can truely say that hee liues not, but that Christ liues in him: and this al men can say that repent and belecue, and are iustified & sanctified, & haue peace of conscience, with other gifts of Gods spirit, which are the earnest of their saluatiō. The second degree is the end of this life, when the bodie goes to the earth, and the soule is carried by the angels into heauē: the third is in the end of the world at the last iudgement, when body and soule reunited, do ioynntly enter into eternall happines in heauē. Now of these three degrees, death it selfe being ioyned with the feare of God, is the second : which also containeth in it two worthy steps to life. The first, is a freedome from all miseries
which

which haue their end in death. For though men in this life are subiect to manifold dangers by sea and land, as also to sundry aches, paines, and diseases, as fea- uers, and consumptions, &c. yet when death comes there is an end of al. Again, so long as men liue in this world, whatsoeuer they be, they doe in some part lie in bondage vnder originall corruption and the remnants thereof, which are doubtings of Gods prouidence, vnbeliefe, pride of heart, ignorance, cou- rousnes, ambition, enuy, hatred, lust, and such like sinnes, which bring forth frutes vnto death. And to bee in subiection to sin on this manner, is a misery of all miseries. Therefore *Paul* whē he was tempted vnto sinne by his corruptiō, calls the very tēptati- on the buffets of *Satan*, and as it

2. Cor 12, 7

were

were a pricke or thorne wounding his flesh, and paining him at the very heart. Againe, in another place wearied with his owne corruptions, he cōplaines that he is sold vnder sinne, and he cries out: *O miserable man that*

Rom. 7. 24. *I am, who shall deliuer me from*

this body of death? David saith, that his eies gushed out with riuers of teares when other men sinned against God: how much more then was he grieued for the sinnes wherewith he himselfe was ouertaken in this life.

Psal. 119.
136.

And indeede it is a very hell for a man that hath but a sparke of grace, to be exercised, turmoyled, and tempted with the inborne corruptions and rebellions of his owne heart: and if a man would deuise a torment for such as feare God, and desire to walke in newnes of life, he can

not

not denie a greater then this. For this cause blessed is the day of death which brings with it a freedome from all sinne whatsoever. For when we die, the corruption of nature is quite abolished, & sanctification is accomplished. Lastly, it is a great miserie that the people of God are constrained in this world to liue & conuerse in the companie of the wicked; as sheepe are mingled with goats which strike them, annoy their pasture; and muddie their water. Herevpon *David* cried out: *Woe is me that I remaine in Meshech, and dwell in the tents of Kedar.* When *Elias* saw that *Ahab* and *Iesabel* had planted idolatrie in Israel, and that they sought his life also, he went apart into the wildernesse and desired to die. But this misery also is ended in the day of death,

Psal. 120. 5.

1 King 19. 4

death, in as much as death is as it were the hand of God to sort and single out those that be the seruants of God, from all vngodly men in this most wretched world.

Furthermore, this exceeding benefite comes by death, that it doth not only abolish the miseries which presently are vpon vs, but also preuent those which are to come. *The righteous* (saith the Prophet *Esay*) *perisheth*, and no man considereth it in his heart, and mercifull men are taken away, and no man understandeth that the righteous is taken away from the euill to come. Example of this we

Isa 57.1.
2. Kin. 22.30

haue in *Iosias*. Because (saith the Lord) *thine heart did melt*, and thou hast humbled thy selfe before the Lord, when thou heardest what I spake against this place, &c. behold therefore I will gather thee

of dying well.

39

to thy fathers, and thou shalt be put in thy graue in peace, and thine eyes shall not see all the euill which I will bring vpon this place. And Paul saith, that among the Corinthians some were asleepe, that is, dead, that they might not be condemned with the world. 1, Cor. XI. 23

Thus much of freedome from miserie, which is the first benefit that comes by death, & the first steppe to life: now followes the second, which is, that death giues an entrance to the soule, that it may come into the presence of the euerliuing God, of Christ, and of all the Angels and Saints in heauen. The worthinesse of this benefite makes the death of the righteous to bee no death, but rather a blessing to bee wished of all men. The consideration of this made Paul to say, I desire to Phil. I.
be

be dissolved: but what is the cause of this desire? that followes in the next words, namely that by his dissolution he might come to be with Christ. Whē the Queene of Sheba saw all *Salomons* wisdom, & the house that he had built, and the meat of his table, & the sitting of his seruants, & the order of his ministers, and
 1. Kin. 10. 8. *their apparel, &c. she said, Happy are thy men, happy are these thy seruants which stand euer before thee and beare thy wisdom: much more then may wee say, that they are ten thousand fold happy, which stand not in the presence of an earthly king, but before the King of kings, the Lord of heauen and earth, and at his right hand inioy pleasures for euermore. Moses hath bene renowned in all ages for this, that God vouchsafed him* but
 so

so much fauour as to see his hinder parts at his request. O then, what happines is this to see the glory and maiestie of God face to face, and to haue eternall fellowship with God our Father, Christ our Redeemer, and the holy Ghost our comforter, and to liue with the blessed Saints and Angels in heauen for euer? Thus now the third point is manifest, namely, in what respects death is more excellent the life. It may be, here the mind of man vn-satisfied will yet further reply & say, that howsoeuer in death the soules of me enter into heauen, yet their bodies, though they haue bin tenderly kept for meat, drink, & apparel, and haue slept many a night in beds of downe, must lie in dark & loathsome graues, & there be wasted & consumed with worms.

Ans.

Ans. All this is true indeede, but all is nothing: if so be it we will but cōsider aright of our graues as we ought. We must not iudge of our graues, as they appeare to the bodily eye, but we must looke vpon them by the eye of faith, and consider them as they are altered and changed by the death and burial of Christ, who hauing vanquished death vpon the crosse, pursued him afterward to his owne den, and foyled him there, & deprived him of his power: and by this means Christ in his owne death hath buried our death, and by the vertue of his buriall, as with sweete incense, hath sweetened and perfumed our graues, and made thē of stinking & loathsome cabbines, to become princely pallaces, and beddes of most sweet & happierest, farre more

Isa. 57. 2.

of dying well.

more excellent then beddes of
dounge.

And though the body rot in
the graue, or be eatē of worms,
or of fishes in the sea, or burnt to
ashes, yet that will not be vnto
vs amatter of discomfort, if we
do well consider the ground of
all grace, namely our coniun-
ction with Christ. It is indeede
a spirituall, and yet a most reall
coniunction. And we must not
imagine that our soules alone
are ioyned to the body or soule
of Christ, but the whole person
of man both in body and soule
ioyned and vnited to whole
Christ. And when we are once
ioyned to Christ in this mortal
life by the bond of the spirit, we
shall remaine & continue eter-
nally ioyned with him: and this
vnio once truly made, shal neuer
be dissolued. Hence it followes,
C. that

that although the body be seuered from the soule in death, yet neither body nor soule are seuered from Christ, but the very bodie rotting in the graue, drowned in the sea, burned to ashes, abides still vnited to him, and is as truely a member of Christ the, as before. This point we must remember as the foundation of all our comfort, and hold it for euer as a truth. For looke what was the condition of Christ in death, the same or the like is the conditiō of all his members. Now the condition of Christ was this, though his bodie and soule were seuered each from other, as far as heauen & the graue, yet neither of them were seuered from the godhead of the Son, but both did in death subsist in his person. And therefore though our bodies

of dying well.

dies and soules be pulled asunder by naturall or violent death, yet neither of them, no not the body it selfe shall be seuered and disioyned from Christ. It wil be alleadged, that if the body were then vnited to Christ, it should liue and be quickned in the graue. *Ans.* Not so: when a mans arme or legge is taken with the dead palsy, it receiues litle or no heate, life, sense, or motion from the body: and yet notwithstanding it remaines still a member of the body, because the flesh and the bone of it remaine ioyned to the flesh and the bone of the body: euen so may the body remaine a member of Christ, though for some space of time it receiue neither sense nor motion nor life from the soule or from the Spirit of Christ.

Furthermore, we must reme-

ber that by the vertue of this conjunction, shall the dead body, be it rotten, burned, deuoured, or howsoeuer consumed, at the day of iudgement rise to eternal glory. In the winter season trees remain without fruit or leaues, and being beaten with wind & weather, appeare to the eye as if they were rotten trees; yet when the spring time comes againe, they bring forth as before, buds and blossomes, leaues and fruit: the reason is because the body, graines, & armes of the tree are alioyned to the root, where lies the sap in the winter season, and whence by means of this coniunction it is deriued to al the parts of the tree in the spring-time: Euen so the bodies of men haue their winter also, in which they are turned to dust, & so remaine for the space of many thousand
yeares,

yeares, yet in the day of iudgement by means of that mystical coniunction with Christ, shall a diuine and quickening vertue streame thence to all the bodies of the elect to cause thē to liue againe, and that to life eternall. But some will say, that the wicked also rise again. *Ans.* They do so indeede, but not by the same cause, for they rise by the power of Christ as he is a Iudge to cōdemn thē: wheras the godly rise againe by the vertue of Christs resurrection, whereof they are partakers by meanes of that blessed and indissoluble coniunction which they haue with Christ. And the bodies of the elect though they cosume neuer so much in the graue, yet are they still in Gods fauour, and in the couenant of grace: to which, because they haue right beeing

dead, they shall not remaine so for euer, but shall rise to glory at the last iudgement. Therefore the rotting of the bodie is nothing in respect, and the death of the body no death. And therefore also death in the old & new testament is made but a sleep, & the graue a bed, wherof the like was neuer seene; wherein a man may rest, nothing at all troubled with dreames or fantasies; and whence he shall rise, no more subiect to weakenes or sicknes, but presently be translated to eternall glory. By this the which hath beene said, it appeares that the death of the righteous is a second degree to everlasting happinesse.

Now then considering our coniunction with Christ is the foundation of al our ioy & comfort in life and death, wee are in
the

the feare of God to learne this one leſſõ, namely, that while we haue time in this world, we muſt labour to be vnited vnto Chriſt that we may be bone of his bone & fleſh of his fleſh. This very point is as it were a flaggon of wine to reuiue our ſoules when they be in a ſwowne at any inſtant. And that we may be aſſured that we are certainly ioyned to Chriſt, we muſt ſhew our ſelues to be members of his myſticall body by the daily fruites of righteousnes and true repentance. And being once certainly aſſured in conſcience of our being in Chriſt, let death come when it will, & let it cruelly part aſunder both body & ſoule, yet ſhall they both remaine in the couenant, and by meanes thereof be reunited and taken vp to life eternall. Whereas on the

trary, if men be out of the covenant and die out of Christ, their soules goe to hell, and their bodies rot for a time in the graue, but afterward they rise to endlesse perdition. Wherefore I say againe and againe, labour that your consciences by the holy Ghost may testifie that ye are liuing stones in the temple of God, & branches bearing fruite in the true vine: & then ye shall feelee by experience, that the pangs of death shall be a further degree of happinesse then euer ye found in your liues, even then when ye are gasping and panting for breath.

Thus much for the meaning of the text, now followes the vses, and they are manifold. The first & principall is this: In that *Salomon* preferres the day of death before the day of birth; he

he doth therein giue vs to vnderſtād, that there is a direct & certain way wherby a man may die well; and if it had beene otherwise he could not haue ſaid that *the day of death is better.*

And wheras he auoucheth this, he ſhewes withal, that there is an infallible way wherby a man may make a bleſſed end. Therefore let vs now come to ſearch out this way; the knowledge and true vnderſtanding wherof muſt not be fetched from the writings of men, but from the word of God, who hath the power of life and death in his owne hand.

Now that a man may die well, Gods word requires 2. things: a preparation before death, and a right behauiour and diſpoſition in death.

The preparation vnto death,
is

is an action of a repentant sinner, whereby he makes himselfe fit and readie to die, and it is a dutie very necessary, to which we are bound by Gods commâdement. For there be sundrie places of Scripture which doe straightly inioyn vs to watch & pray, & to make our selues readie euery day against the secôd comming of Christ to iudgement. Now the same places doe withall binde vs to make preparation against death, at which time God comes to iudgement vnto vs particularly. Againe, look as death catcheth a man, so shall the last iudgement finde him, and so shall hee abide eternally: there may be changes & conuersions from euill to good in this life, but after death there is no change at all. Therefore a preparation to death can in no wise

wise be omitted of him that desires to make an happie & blessed end.

This preparation is twofold: generall, & particular. Generall preparation is that whereby a man prepares himselfe to die through the whole course of his life. A duty most needfull that must in no wise be omitted. The reasons are these: First of all, death which is certaine is most vncertaine. I say it is certain because no man can eschue death. And it is vncertaine 2 waies: first in regard of time: for no man knoweth when he shall die: secondly, in regard of place: for no man knowes where he shall die, whether in his bed or in the field, whether by sea or by land: thirdly, in respect of the kind of death; for no mā knows whether he shall dy of a lingring
or

or sudden, of a violent or naturall death. Hence it follows, that men should euery day prepare themselves to death. Indeede if wee could know when, where, and how we should die, the case were otherwise, but seeing we know none of these: it stands vs in hand to looke about vs. A second reason seruing further to perswade vs, is this: The most dangerous thing of all in this world is, to neglect all preparation. To make this point more manifest, I will vse this comparison: A certaine man pursued by an Vnicorne, in his flight falls into a dungeon, & in his fall takes hold and hangs by the arme of a tree: now as hee thus hangs looking downward, he sees two wormes knawing at the root of the tree, and as he looks vpward he sees an hieue of most sweete

sweet hony, hereupō he climes
vp vnto it, and sitting by it he
feeds theron. In the meane sea-
son while he is thus sitting, the
two wormes knaw in pieces the
root of the tree: which don, tree
and man & all fal into the bot-
tome of the dungeon Now this
Vnicorn is death: the man that
fieth is every one of vs, and e-
uery liuing man: the pit ouer
which he hangeth, is hell: the
arme of the tree is life it self: the
two wormes are day and night,
the continuance whereof is the
whole life of man: the hīue of
honie is the pleasures, and pro-
fits and honours of this world,
to which when men wholly giue
thēselues not considering their
end, til the tree root, that is, this
temporall life be cut off: which
beeing once done, they plunge
thēselues quite into the gulse of
hell. By

By this we see, that there is good cause that men should not deferre their preparation till the time of sicknes, but rather eue-ry day makethemselues readie against the day of death. But some will say, it shall suffice if I prepare my selfe to pray when I begin to be sicke. *Ans^w.* These men greatly deceiue thēselues; for the time thē is most vnfit to begin a preparation, because all the senses & powers of the body are occupied about the pains and troubles of the disease: and the sicke party is exercised partly in cōference with the Physician, partly with the Minister about his soules health and matters of consciences, and partly with friends that come to visit. Therefore there must some preparation goe before in the time of health, when the whole man
with

with all the powers of body and soule are at liberty. Again, there be some others which imagine and say, that a man may repent when he wil, euen in the time of death: and that such repentance is sufficiēt. *Ans.* It is false which they say; for it is not in the power of man to repēt when he himselfe will; when God will, he may. It is not in him that willeth or runneth, but in God that hath mercy. And Christ saith, that many shall seek to enter into heauen, and shal not be able: but why so? because they seeke whē it is too late, namely when the time of grace is past. Therefore it is exceeding follie for men so much as once to dream that they may haue repentance at cōmand: nay it is a iust iudgement that they should be condemned of God in death, that
did

did contemne God in their life: and that they should quite be forgotten of God in sicknesse, that did forget God in their health. Again I answered, that this late repētance is seldome or neuer true repentance. It is sicke like the party himselfe, comonly languishing and dying together with him. Repentance should be voluntary (as all obedience to God ought) but repē-tance taken vp in sicknes, is vsually constrained & extorted by the feare of hell, & other iudgements of God: for crosses, afflictions, and sicknes wil cause the grossest hypocrite that euer was to stoope and buckle vnder the hand of God, and to dissemble faith and repentance and every grace of God, as though he had them as fully as any of the true seruants of God: wheras indeed he

he wants the altogether. Wherefore such repentance commonly is but counterfeit. For in true & sound repentance men must forsake their sinnes; but in this the sinne forsakes the man; who leaues all his euill waies onely vpon this, that he is constrained to leaue the world. Wherefore it is a thing greatly to be wished, that men would repent & prepare themselves to die in the time of health before the day of death or sicknesse come. Lastly, it is alleadged that one of the theeues repented vpon the crosse. *Ans.* The theefe was called after the eleauenth houre at the point of the twelfth, when he was now dying and drawing on: Therefore his conuersion was altogether miraculous and extraordinarie: and there was a speciall reason why Christ would haue

haue him to be called then, that while he was in suffering he might shew forth the vertue of his passion ; that all which saw the one, might also acknowledge the other. Now it is not good for men to make an ordinarie rule of an extraordinarie example.

Thusthen this point beeing manifest, that a generall preparation must be made, let vs now see in what manner it must be done. And for the right doing of it, fīue duties must be practised in the course of our liues, The first is the meditation of death in the lifetime, for the life of a Christian is nothing els but a meditatio of death. A notable practise hereof we haue in the example of *Ioseph of Arimathea*, who made his tombe in his life time in the midst of his
gar-

garden: no doubt for this end, to put himself in mind of death, & that in the midst of his delight and pleasures. Heathen Philosophers that neuer knew Christ, had many excellent meditations of death, though not comfortable in regard of life everlasting. Now we that haue knowne and beleued in Christ, must goe beyond them in this point, considering with our selues such things as they neuer thought of, namely, the cause of death, our sinne: the remedie thereof, the cursed death of Christ; cursed I say in regard of the kind of death and punishment laid vpon him, but blessed in regard of vs. Thirdly, we must often meditate of the presence of death, which wee doe, when by Gods grace we make an account of euery present day as if
it

it were the day of our death, & reckon with our selues when we goe to bed as though we should neuer rise againe, and when we rise, as though we should neuer lie downe againe.

This meditation of death is of speciall vse, and brings forth many fruites in the life of man. And first of all, it serues to humble vs vnder the hand of God. Example we haue of *Abraham*, who said, *Behold, I haue begunne now to speake to my Lord, and I am but dust and ashes.* Marke here, how the consideration of his mortality made him to abase & cast downe himselte in the sight of God: and thus if we could reckon of euery day as of the last day, it would pull down our peacocks feathers, and make vs with *Iob* to abhorre our selues in dust and ashes.

Secondly,

Gen. 18, 27

of dying well.

63

Secondly, this meditation is a meanes to further repentance. When *Ionas* came to *Niniue* & cried, *Yet fourty daies and Ninine shall bee destroyed*, the whole citie repented in sackecloath and ashes. When *Elias* came to *Ahab* and tolde him that the dogges should eate *Iesabel* by the wall of *Isreel*, and him also of *Ahabs* stocke that died in the citie, &c. it made him to humble himself so, as the Lord saith to *Elias*, *See-est thou how Ahab is humbled before me*. Now if the remembrance of death was of such force in him that was but an hypocrite, how excellent a meanes of grace will it be in them that truly repent?

Thirdly, this meditatioⁿ serues to stir vp contentation in euery estate and condition of life that shall befall vs. Righteous

Iob

Iob in the midst of his afflictions, comforts himselfe with this consideration. *Naked* (saith he) *came I forth of my mothers wombe, and naked shall I returne againe, &c,* blessed bee the name of the Lord. And surely the often meditation of this, that a man of all his aboundance can carrie nothing with him but either a coffin or a winding sheete or both, should bee a forcible meanes to repress the vnsatiabie desire of riches & the loue of this world.

Thus we see what an effectuall meanes this meditation is to encrease and further the grace of God in the hearts of men. Now I commend this first duty to your Christian considerations, desiring the practise of it in your liues; which practise that it may take place, two things must be performed. 1. labour to
plucke

plucke out of your hearts a wicked & erroneous imagination, whereby every man naturally blesseth himselfe and thinkes highly of himselfe: and though hee had one foote in the graue yet he perswades himselfe that he shall not die yet. There is no man almost so olde but by the corruptiō of his heart he thinks that he shall liue one yeare longer. Cruell & vnmerciful death makes league with no man: and yet the Prophet *Esaï* saith, that the wicked man makes a league with death: How can this bee? there is no league made indeed, but onely in the wicked imagination of man, who falsly thinkes that death will not come neere him, though al the world should be destroyed. See an example in the parable of the rich mā, that hauing stored vp abundance of wealth

Luk. 12. 17

wealth for many yeares, said vn-
 to his own soule, *Soule, thou hast*
much goods laid up for many yeares,
live at ease, eate, drinke, and take
thy pastime: whereas his soule was
 fetched away presētly. And see-
 ing this natural corruption is in
 euery mans heart, we must daily
 fight against it, and labour by al
 might & maine that it take no
 place in vs: for so long as it shall
 preuaile, we shall be vtterly vn-
 fit to make any preparation to
 death. We ought rather to in-
 deauour to attaine to the mind
 and meditation of S. Hierome,
 who testifieth of himself on this
 manner, *Whether I wake, or sleepe,*
or whatsoever I doe, me thinkes I
heare the sound of the trumpet, rise
ye dead, and come to iudgment.

In epist.

The second thing which we
 are to practise, that wee may
 come to a serious meditation of
 our

our owne ends, is, to make prayer vnto God, that we might bee enabled to resolue our selues of death continually. Thus *Dauid* *Pla. 39. 10.* praied, *Lord make me to know mine ende, and the measure of my daies, let me knowe how long I haue to liue,* And *Moses,* *Lord* *Pla. 90. 4.* teach me to number my daies, that I may apply mine heart vnto wisdom. It may be said, What need mē pray to God that they may be able to number their daies? cannot they of themselves reckon a fewe yeares and daies, that are able by art to measure the globe of the earth, and the spheres of heauen, & the quantities of the starres, with their longitudes, latitudes, alitudes, motions, & distances from the earth? No verily: For howsoeuer by a generall speculation we thinke something of our

D

ends

ends, yet vnlesse the Spirit of God be our schoole-master to teach vs our dutie, wee shall neuer be able soundly to resolute our selues of the presende and speedinesse of death. And therefore let vs pray with *David* and *Moses* that God would inlighten our minds with knowledge, and fill our hearts with his grace that we might rightly consider of death and esteeme of every day & houre, as it were the day and houre of death.

The second duty in this generall preparation is, that euery man must daily indeauour to take away from his owne death the power and strength thereof. And I pray you marke this point. The Philistims saw by experience that *Sampson* was of great strength, & therefore they vsed meanes to knowe in what
part

part of his bodie it lay; & when they found it to be in the haire of his head, they ceased now vntil it was cut off. In like manner the time wil come whē we must encounter hand to hand with tyrannous & cruell death: the best therefore is, before hand now while wee haue time to search where the strength of death lies, which beeing once knowne, we must with speed cut off his *Sapsons* lockes, and bereaue him of his power, disarme him & make him altogether vnable to preuaile against vs. Now to find out this matter, we neede not to vse the counsell of any Dallilah; for we haue the word of God which teacheth vs plaiely where the strength of death consists, namely in our sins, as *Paul* saith, *The sting of death is sinne.* Well then, we knowing certenly that

the power and force of euery
mâs particular death, lies in his
owne sinnes, must spend our
time and studie in vsing good
meanes that our sinnes may be
remooued and pardoned. And
therefore we must daily enure
ourselues in the practise of two
duties: One is to humble our
selues for all our sins past, partly
cōfessing thē against our selues,
partly in prayer crying to heauē
for the pardon of them. The o-
ther is for time to come to turn
vnto God, and to carry a pur-
pose, resolution, & indeauour in
all things to reforme both heart
& life according to Gods word.
These are the very principall &
proper duties, wherby the pow-
er of death is much rebated, &
he is made of a mighty & bloo-
dy enemy so far forth friendly
and tractable, that we may with
comfort

comfort incounter with him & preuaile too. Therefore I commend these duties to your christian considerations, & carefull practise, desiring that ye would spend your daies ever hereafter in doing of them. If a man were to deale with a mighty dragon or serpent hand to hand, in such wise as he must either kill or be killed, the best thing were to be reauē him of his sting, or of that part of the body where his poison lies: now death it selfe is a serpent, dragon, or scorpion, & sinne is the sting and poison whereby he wounds & kils vs. Wherefore without any more delay, see that ye pull out his sting: the practise of the foresaid duties is as it were a fit & worthy instrument to do the deed. Hast thou beene a person ignorant of Gods will, a contemner

of his word and worship, a blasphemer of his name, a breaker of his Sabbaths, disobedient to parents and magistrates, a murderer, a fornicatour, a rayler, a slanderer, a couetous person, &c. reforme these thy sins and al other like to them, pull the out by the rootes from thy heart, & cast them off. So many sinnes as be in thee, so many stings of death be also in thee to wound thy soule to eternall death: therefore let no one sin remaine for which thou hast not humbled thy selfe and repented seriously. When death hurts any man, it takes the weapons whereby he is hurt, from his owne hand. It cannot doe vs the least hurt but by the force of our owne sinnes. Wherefore I say againe, and againe, lay this point to your hearts, & spend your strength, life,

life, and health, that ye may before ye die, abolish the strength of death. A man may put a serpent in his bosome when the sting is out: & we may let death creepe into our bosomes, and gripe vs with his legs, and stab vs at the heart, so long as he brings not his venime and poison with him.

And because the former duties are so necessary, as none can be more, I will vse some reasons yet further to inforce the. What soeuer a man would doe when he is dying, the same he ought to doe euery day while he is liuing: now the most notorious and wicked person that euer was, when he is dying, will pray and desire others to pray for him, & promise amendment of life, protesting that if he might liue, he would become a practi-

tioner in all the good duties of faith, repentance, & reformation of life. Oh therefore be careful to do this euery day. Again, the saying is true, he that would liue when he is dead, must die while he is aliue, namely, to his sinnes. Wouldest thou then liue eternally? sue to heauen for thy pardon, and see that now in thy life-time thou die to thine own sinnes. Lastly, wicked *Balaam* would faine die the death of the righteous: but alas, it was to small purpose: for he would by no means liue the life of the righteous. For his cōtinuall purpose and meaning was to follow his olde waies in sorceries & couetousnesse. Now the life of a righteous man stands in the humbling of himself for his sinnes past, and in a carefull reformatio of life to come. Wouldest

dest thou then die the death of the righteous? then looke vnto it, that thy life be the life of the righteous: if ye will needes liue the life of the vnrighteous, ye must looke to die the death of the vnrighteous. Remēber this, and content not your selues to heare the word, but be doers of it: for ye learn no more indeed, what measure of knowledge scuer ye haue, then ye practise.

The third duty in our generall preparation, is in this life to enter into the first degree of life eternall. For as I haue said, there be three degrees of life euerslasting, and the first of them is in this present life : for hee that would liue in eternall happines for euer, must beginne in this world to rise out of the graue of his owne sinnes, in which by nature he lies buried; and liue in
new-

Reu. 20. 6.

Col. 1. 13.

newnesse of life, as it is said in the Revelation, *He that will escape the second death, must be made partaker of the first resurrection.* And Paul saith to the Colossians, that they were in this life deliuered from the power of darkenesse, and translated into the kingdom of Christ. And Christ saith to the church of the Iews, *The kingdome of heauen is amongst you.* Now this first degree of life is, when a man can say with Paul, *I live not, but Christ liues in me :* that is, I finde partly by the testimony of my sanctified conscience, and partly by experience, that Christ my redeemer by his Spirit guideth and gouerneth my thoughts, will, affections, and all the powers of body & soule, according to the blessed direction of his holy will. Now that we may be able
truely

truely to say this, we must haue
three gifts and graces of God,
wherein especially this first de-
gree of life consists. The first is
sauing knowledge, whereby wee
do truly resolue our selues that
God the father of Christ is our
father, Christ his sonne our re-
deemer, & the holy Ghost our
cōforter. That this knowledge
is one part o' life eternall, it ap-
peares by the saying of Christ
in Iohn. *This is life eternall*, that Ioh. 17.
is, the beginning and entrance
to life eternall, *so knowe thee the
onely God and whome thou hast
sent Iesus Christ*. The second
grace, is peace of Conscience
which passeth al vnderstanding Phil. 4.
and therefore *Paul* saith, that
the kingdome of heauen is
righteousnesse, peace of conscience, Rom. 14.
and *ioy in the holy Ghost*. The
horror of a guiltie conscience
is

is the beginning of death & destruction: therefore peace of consciēce deriued frō the death of Christ, is life and happinēsse. The third is the regimēt of the Spirit, whereby the heart and life of mā is ordered according to the word of God. For *Paul* saith, that they that are the children of God *are led by the Spirit of Christ*. Now seeing this is so, that if we would liue eternally, we must begin to liue that blessed and eternall life before we die; here we must be carefull to reforme two common errors. The first is, that a mā enters into eternall life when he dies, and not before; which is a flatte vntrueth. Our Sauour Christ said to Zacheus, *This day is saluation come to thy house*: giuing vs to vnderstand, that a man thē begins to be saued, when God doth effectually

Rom .8 .14.

fectually call him by the ministry of his Gospel. Whosoever then will bee saued when hee is dying & dead, must begin to be saued while he is now living. His saluation must beginne in this life, that would come to saluation after this life: *Verily, verily,*

saith Christ, he that heareth my word, and beleueeth in him that sent me, hath eternall life, namely, in this present life. The second error is, that howsoeuer a man liue, if when he is dying he can lift vp his eies, and say *Lord haue mercie vpon me,* he is certainly saued. Behold a very fond & foolish conceit, that deceiues many a mā. It is al one as if an arrand thiefe, should thus reason with himselfe, and say, I will spend my daies in robbing and stealing, I feare neither arraignment nor execution. For

Ioh. 5. 24

at the very time whē I am to be turned off from the ladder, if I doe but call vpon the iudge, I know I shall haue my pardon. Behold a most dangerous and desperate course: and the very same is the practise of carelesse men in the matter of their saluation. For a man may die with *Lord haue mercy* in his mouth, & perish eternally; except in this world he enter into the first degree of eternall life. *For not eue-*

Math. 7.21. *ry one that saith Lord, Lord, shall enter into heauen, but he that doth the will of the Father which is in heauen.*

The fourth dutie is to exercise and enure our selues in dying by little and little so long as we liue here vpon earth, before we come to die in deede. And as mē that are appointed to run a race, excercise themselves before in

in running, that they may get the victory; so should we begin to die now while we are liuing, that we might dy wel in the end. But some may say, how should this be done? *Paul* giues vs direction in his own example, when he saith, *By the reioycing which I haue in Christ, I die daily.* *1. Cor. 15. 31* And he died daily not onely because he was often in danger of death by reaso of his calling; but also because in all his dangers & troubles, he enured himselfe to die. For when men doe make the right vse of their afflictions, whether they be in bodie or minde or both, and doe with all their might indeauor to beare them patiently; humbling themselves as vnder the correction of God, then they begin to die wel. And to doe this indeede is to take an excellent course. He that would
mor-

Mors post
crucem mi-
nor est.

mortifie his greatest sins, must begin to do it with small sinnes; which, when they are once reformed, a man shal be able more easily to ouercome his master-sins. Solikewise he that would be able to beare the crosse of all crosses, namely, death it selfe, must first of all learne to beare small crosses, as sicknesse in bodie, and troubles in minde, with losses of goods and of friends, and of good name: which I may fitly tearme little deaths, & the beginnings of death it selfe: and we must first of all acquaint our selues with these litle deaths, before we can be able to beare the great death of all. Againe, the afflictions and calamities of this life, are as it were the harbingers and purueiers of death: and we are first to learne how to entertaine these messengers, that when

of dying well. 83

when death the Lord himselfe shall come, we may in better manner entertaine him. This point *Bilney* the martyr well considered, who oftentimes before he was burned, put his finger into the flame of the candle, not only to make triall of his ability in suffering, but also to arme and strengthen himselfe against greater tormēts in death. Thus ye see the fourth duty, which ye must in any wise learne and remember, because we cannot be able to beare the pangs of death well, vnlesse we be first well schooled and nurtured by sundry trials in this life.

The fifth and last duty is set downe by *Salomon*: *All that* Eccl. 9. 10. *thine hand shall finde to doe, doe it with all thy power. And marke the reason. For there is neither worke, nor mutations, nor know- ledge,*

Gal. 6. 10.

ledge, nor wisdom in the grave
whither thou goest. To the same
purpose Paul saith, Doe good to
all men while ye haue time. There-
fore if any man be able to doe
any good seruice either to gods
Church, or to the Common-
wealth, or to any priuate man,
let him do it with all speede and
with all his might, lest death it
selfe preuent him. He that hath
care thus to spend his daies, shall
with much comfort and peace
of conscience end his life.

Thus much of generall pre-
paration. Now followeth the
particular, which is in the time
of sicknes. And here first of all
I will shew what is the doctrine
of the Papists, and then after-
ward the truth. By the popish
order and practise, when a man
is about to die, he is enioyned
three things. First, to make sa-
cramentall

cramentall confession, specially if it be in any mortall sinne; secondly to receiue the eucharist; thirdly to require his annoyling that is, the sacrament (as they call it) of extreme vnction.

Sacramentall confession, they tearme a rehearfall or enumeration of al a mans sins to a priest, that he may receiue absolution. But against this kinde of confession, sundry reasons may bee alleadged. First of all, it hath no warrant either by commandement or example in the whole word of God. They say yes: and they indeauour to prooue it thus: He which lies in any mortall sinne, is by Gods law bound to doe penance and to seekereconciliation with God: now the necessary means after baptisme to obtaine reconciliation, is confession of all our sins to a priest, be-

Because Christ hath appointed Priests to bee Iudges vpon earth, with such measure of authority, that no man falling after baptisme, can without their sentence and determination be reconciled; & they cannot rightly iudge, vnlesse they know all a mans sinnes: therefore all that fall after baptisme, are bound by Gods word to open all their sinnes to the Priest. *Answ.* It is false which they say, that the Priests are Iudges, hauing power to examine and take knowledge of mens sins, & iurisdiction whereby they can properly absolve & pardon or retainethem. For Gods word hath giuen no more to man, but a *ministerie of reconciliation*, whereby in the name of God, and according to his word, he doth preach, declare, and pronounce, that God doth

doth pardon or not pardon his
 sins. Againe, pardon may truly
 be pronounced, & right iudge-
 ment of the estate of any man,
 without a particular rehearfall
 of all his sinnes. For he which
 soundly & truly repents of one
 or some few sinnes, repents of
 all. Secondly, this confession is
 ouerturned by the practise of
 the Prophets & Apostles, who
 not onely absolued particular
 persons, but also whole Chur-
 ches without exaction of an au-
 ricular confession. When *Nathan*
 the Prophet had rebuked
David for his two great & hor-
 rible crimes, *David* touched
 with remors said, *I haue sinned*, & 2. Sam. 12. 12.
Nathan presētly without further
 examinatio declared vnto him
 in the name of God, that his sins
 were forgiuen him. Thirdly, it
 can not be prooued by any
 good

good & sufficient proofes, that this confession was vsed in the Church of God til after fūe or sixe hundred yeares were expired. For the confession which was then in vse, was either publike before the Church, or the opening of a publike fault to some priuate person in secret. Therefore to vrge sicke men vnto it lying at the point of death, is to lay more burdens on the then euer God appointed.

And whereas they make it a necessarie thing to receiue the Eucharist in the time of sicknes toward death, and that priuatly of the sicke partie alone, they haue no warrant for their practise and opinion. For in the want of the Sacrament there is no danger, but in the contempt: and the very contempt it self is a sin which may be pardoned, if

if we repent. And there is no reason why wee should thinke that sicke men should be deprived of the comfort of the Lords Supper, if they receiue it not in death, because the fruit and efficacy of the Sacrament once receiued, is not to be restrained to the time of receiuing, but it extends it self to the whole time of mans life afterward. Againe, the supper of the Lord is no priuate action, but meere Ecclesiasticall: and therefore to be celebrated in the meeting & assembly of Gods people; as our Sauour Christ prescribeth, when hee saith, *Doe ye this:* and Paul in say- Luk. 22. 19
ing When ye come together. But it is Cot. 12. 10
 alleadged that the Israelites did eat the Paschall lamb in their houses whē they were in Egypt.
Ans. The Israelites had then no liberty to make any publicke mee-

meeting for that end: that God commanded that the Paschall Lamb should be eaten in all the houses of the Israelites at one & the same instant; & that in effect was as much as if it had bin publicke. Againe, they alledge a Canon of the councell of Nice; which decreeth, that men being about to die, must receiue the Eucharist, & not (a) be deprived of the prouision of food necessarie for their iourney. *Ans.* The Councell made no decreet touching the administration of the Sacrament to all men that die, but to such only as fall away from the faith in persecution, or fall into any other notorious crime, and were thereupon excommunicate, & so remained till death: & either then or somewhat before testified their repentance for their offences. And the Ca

nor

Can. 12.

a fraudari
viatico.

non was made for this end, that such persons might be assured that they were againe receiued into the Church, and by this means depart with more cōfort.

Thirdly it is obiected, that in the primitiue church, part of the Eucharist was carried by a lad to Euseb. lib. 6 c. 36.

Serapion an aged man, lying sick in his bed. *Ans.* It was indeed the custome of the auncient Church frō the very beginning, that the elements of bread and wine should be sent by some of the Deacons to the sicke, which were absent from the assembly.

And yet neuerthelesse here is no footing for priuate communions. For the Eucharist was any then sent, when the rest of the Church did openly communicate; and such as were then absent only by reason of sickness, & desired to be partakers of

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that

that blessed communion, were to be reputed as present. Lastly, it is objected, that it was the manner of men and women in

^a Basil. epi. former times ^a to carry part of
ad Cæs. the Sacrament home to their
Tert lib. 2. houses, and to reserue it till the
ad vxor. time of necessity, as the time of
Hier. in sicknes, and such like. *Ans.* The
Apol. pro reseruatiō of the Sacrament
lib. in Iob. was but a superstitious practise,

though it be ancient. For out of the administratiō, that is, before it begin, & after it is ended, the Sacramēt ceaseth to be a Sacrament, & the elements to be elements. As for the practise of the that vsed to cram the Eucharist into the mouth of them that were diseased, it is not onely superstitious, but also very absurd.

As for the Annoying of the sicke, that is, the anointing of the body, specially the organes

or

Conc.
Carth. 3.
can. 6.

or instrumēt of the senses, that the party may obtain the remission of his sinnes, and comfort against al the temptatiōs of the diuell in the houre of death, and strēgth more easily to beare the paines of sicknes, and the pangs of death, and be againe restored to his corporall health, if it be expedient for the saluatiō of his soule; it is but a dotage of mans braine, and hath not so much as a shew of reason to iustifie it. The fift of *Iames* is commonly alledged to this purpose, but the annointing there mentioned is not of the same kinde with this greasie sacramēt of the Papists. For that anointing of the body was a ceremony vsed by the Apostles and others, when they put in practise the miraculous gift of healing, which gift is now ceased. Secodly, that anointing

E 2 had

had a promise that the party annointed should recouer his health: but this Popish annointing hath no such promise; because for the most part the persons thus annointed die afterward without recouery: whereas those which were annointed in the primitiue Church alwaies recovered. Thirdly, the ancient annointing serued onely for the procuring of health, but this tēds further to the procuring of remission of sins, and strength in tēptation. Thus hauing seene the doctrine of the Papists, I come now to speake of the true & right maner of making particular preparation before death, which containes three sorts of duties: one concerning God, the other concerning a mans own selfe, the third concerning our neighbor. The first concerning God, is to seek to be recon-

ciled vnto him in Christ, though we haue bin long assured of his fauour. All other duties must come after in the second place, & they are of no effect without this. Now this recóciatio must be sought for & is obtained by a renewing of our former faith & repentance : and they must be renewed on this máner. So soone as a man shal feelee any maner of sicknes to seaze vpon his bodie, he must consider with-himselfe whēce it ariseth: & after serious consideration, he shal finde that it comes not by chance or fortune, but by the prouidence of God; This done, he must go yet furdere, & cósider for what cause the Lord should afflict his body with any sicknes or disease. And he shall find by Gods word, that sicknes comes ordinarily and vsually of sinne. *Wherefore is the*

living man sorrowfull? man suffereth for his sinne. It is true indeed, ther be other causes of the wâts of the body, & of sicknes, beside sinne: and though they be not known to vs, yet they are known to the Lord. Here upon Christ when he saw a certaine blinde man, and was demaunded what was the cause of the blindnesse: answered, Neither hath this man sinned nor his parents, but that the workes of God should be shewed on him. Yet we for our parts, who are not to go by the secret, but by the reuealed will of God, must make this vse of our sicknes, that it is sent vnto vs for our sinnes. When Christ healed the man sicke of the palsy, he saith, Bee of good comfort, thy sinnes are forgiven thee: and when he had healed the man by the poole of Bethesda, that had bin sick 38, yeares

Ioh, 9. 2.

Math. 9. 2.

yeares, he bids him *sin no more lest* Ioh. 5. 14.
a worse thing happen unto him : gi-
 uing them both to vnderstand
 that their sicknes came by reaso
 of their sinnes. And thus should
 euery sick man resolue himself.
 Now when we haue proceeded
 thus farre, & haue as it were laid
 our finger vpon the right and
 proper cause of our sicknesse,
 three things cōcerning our sins
 must be performed of vs in
 sicknes. First, we must make a
 new examination of our hearts
 and liues, & say as the Israelites
 said in affliction, *Let vs search &* Lam. 3 40.
try our waies, and turne againe to
the Lord. Secondly, we must
 make a new confession to God
 of our new & particular sinnes,
 as God sends new corrections
 and chastisement: When *Dauid*
 had the hād of God very heauy Psal. 32. 5.
 vpon him for his sins, as his

very bones and moisture consumed within him, he made confession of them vnto God, and thereupon obtained his pardon & was healed. The third thing is to make new praier, and more earnest then euer before, with sighes & grones of the spirit, & that for pardon of the same sins, & for reconciliation with God in Christ. In the exercise of these 3. duties stands the renouation of our faith & repentance, whereby they are increased, quickned, & reuiued, And the more sicknesses preuailes and takes place in the body, the more should we be carefull to put the in vre: that spirituall life might increase as temporall life is decaied. When king *Ezechias* lay sicke, as he thought vpon his death-bedde; he wept as for some other causes, so also for his sinnes, and withall he

of dying well.

99

he praied God to cast them behind his back. *David* made certain Psalmes when he was sick, or at the least vpon the occasio of his sicknes, as namely, the 6. the 32. the 38. the. 39. &c. and they are al psalmes of repētāce: in which we may see how in distresse of the body and mind he renewed his faith & repentāce, heartily bewailing his sinnes & intreating the Lord for the pardon of them. *Manasses*, one that fell from God, and gaue himselfe to many horrible sins, when he was taken captiue and imprisoned in Babylon, *Hee* prayed to the Lord his God, and humbled himselfe greatly before the God of his fathers, and prayed vnto him: and God was intreated of him, and heard his prayer, and brought him againe to Ierusalem into his kingdome, and then

2. Chro. 33
12. 13.

then Manasses knew that the Lord was God. Now looke what Manasses did in this tribulatiō, the same thing must we doe in the time of our bodily sicknesse.

Here I haue occasion to mention a notorious fault that is very common in this age, euen among such as haue long liued in the bosome of the Church; and that is this: Men now adaies are so far from renewing their faith and repentance, that when they lie sick and are drawing toward death, they must bee catechised in the doctrine of faith and repentance, as if they had beene but of late receiued into the Church. Whosoever wil, but as occasion is offered, visit the sick, shall finde this to be true which I say. What a shame is this, that whē a man hath spent his life & daies

daies in the church for the space of 20. or 30. or 40. yeares, hee should at the very ende of all & not before, begin to enquire what faith & what repentance is, and how his soule might bee saued? This one sin argues the great security of this age, & the great contempt of God and his word. Wel, let al men hereafter in time to come, bee warned to take heede of this exceeding negligence in matters of saluation, and to vse all good means before-hand, that they may bee able in sicknesse and in the time of death to put in practise the spirituall exercises of inuocation and repentance.

Now if so be it fall out that the sicke partie cannot of himselfe renew his owne faith and repentance, he must seeke the help of others. When the man
that

Mark. 2.

that was sicke of the dead palfie could not go to Christ himself, he got others to bear him in his bedde; & when they could not come neere for the multitude, they vncouered the roofe of the house, and let the bed down before Christ: euen so, when sicke men cannot alone by theselues doe the good duties to which they are bound, they must borrow helpe from their fellowe members; who are partly by their counsell to put to their helping hand, & partly by their prayers to present them vnto God, and to bring them into the presence of Christ.

And touching helpe in this case, sundry duties are to be performed. Saint *Iames* sets downe foure, two whereof concerne the sicke patient, and other two such as be helpers. The first duty of

of the sicke man is to send for
 helpe: where two circumstances
 must be considered; whomust
 be sent for, and when. For the
 first *S. Iames* saith, *Is any sicke a-* Iam 5. 14.
mong you? let him call for the El-
ders of the Church. Whereby are
 meant not only Apostles, and al
 Ministers of the Gospel, but o-
 thers also (as I take it) which
 were men ancient for yeares, en-
 dued with the spirit of vnder-
 standing and praier, and had
 withall the gift of working mi-
 racles, and of healing the sicke.
 For in the primitiue Church
 this gift was for a time so plenti-
 fully bestowed on thē that belee
 ued in Christ, that souldiers cast
 out diuels, and parents wrought
 miracles on their childrē. Hence
 we may learne, that howsoeuer
 it be the duty of the Ministers
 of the word principally to vi-
 sit

Terrul. de
 corona mi-
 lit. ca. 11. &
 de Idol.
 c. 11.

Heb. 3. 13.

1. Theff. 5

11. 14.

fit and comfort the sicke, yet is it not their duty alone: for it belongs to them also which haue knowledge of Gods word, and the gift of prayer. *Exhort one another* (saith the holy Ghost) *while it is called to day.* And againe, *Admonish them that are disordered, and comfort those that are weake.* And indeede in equity it should be the duty of euery Christian man to comfort his brother in sicknesse. Here we must needes take knowledge of the common fault of men and women when they come to visit their neighbors and friends, they cannot speake a word of instruction and comfort, but spend the time either in silence, gazing, and looking on; or in vttering words to little or no purpose, saying to the sicke party, that they are sory to see him
in

in that case, that they wold haue him to be of good comfort, but wherein, and by what meanes they cannot tel: that they doubt not but that he shall recouer his health and liue with them still, & be merry as in former time: that they will pray for him: wheras all their prayers are nothing else but the Apostles Creede, or the ten Commandements, & the Lords praier vttered without vnderstanding. And this is the common comfort that sicke men gette at the hands of their neighbours, whē they come vnto them: and all this comes either because men liue in ignorāce of Gods word, or because they falsely thinke that the whole burthen of this dutie lies vpon the shoulders of the Minister.

The second circumstance is,
when

when the sicke partie must send for the Elders to instruct him and pray for him. And that is in the very first place of al before any other helpe be sought for. Where the Diuine ends, there the Physitian must begin: and it is a very preposterous course that the diuine should there begin where the Physitian makes an end. For till help be had for the soule, and sinne which is the root of sicknes be cured, physicke for the body is nothing. Therefore it is a thing much to be disliked, that in all places almost the Physitian is first sent for, & comes in the beginning of the sicknes, and the Minister comes when a man is half dead, and is then sent for oftentimes, when the sicke partie lies drawing on and gasping for breath, as though Ministers of the gospel

spel in these daies were able to worke miracles.

The second dutie of the sick partie is to confesse his sins, as *S. Iames* saith, *Confesse your sinnes Iam. 5. 6.*

one to another, and pray one for another. It will be said, that this is to bring in againe Popish shrift.

Ans. Confession of our sinnes, and that vnto men, was neuer denied of any: the question onely is of the manner and order of making confession. And for this cause wee must put a great difference betweene Popish shrift, and the confession of which *S. Iames* speaketh. For he requires onely a confession of that or those sinnes which lie vpon a mans conscience when he is sicke: but the popish doctrine requireth a particular enumeration of all a mans sins. Again, *S. Iames* inioynes confessiō onely

onely as a thing meete & conueniēt, but the Papists as a thing necessarie to the remission of sins. Thirdly, *S. Iames* permits that confession be made to any man, & by one man to another mutually; whereas Popish shrift is made onely to the priest. The second duty then is, that the sick party troubled in minde with the memory and consideration of any of his sinnes past, or any manner of way tempted by the diuell, shall freely of his owne accord open his case to such as are both able & willing to help him, that he may receiue comfort and die in peace of conscience.

Thus much of the sick mans duty: now follow the duties of helpers. The first is *to pray over him*, that is, in his presence to pray with him and for him, and
by

by prayer to present his very person and his whole estate vn-
to God. The Prophet *Elize-
us*, the Apostle *Paul*, & our Sa- ^{2 Kin. 4. 32.}
uiour Christ vsed this manner ^{Act. 10. 10.}
of praying, when they would ^{Ioh. 11. 14.}
miraculously restore temporall
life: and therefore it is very meete
that the same should be vsed al-
so of vs, that we might the bet-
ter stirre vp our affection in
prayer, and our compassion to
the sicke when we are about to
intreat the Lord for the remissi-
on of their sinnes, and for the
saluation of their soules.

The second duty of him that
comes as an helper is to anoint
the sicke party with oyle. Now
this anointing was an outward
ceremony which was vsed with
the gift of healing, which is
now ceased; and therefore I
omit to speake further of it.

Thus

Thus much of the duty which the sick man owes to God; now follow the duties which he is to performe vnto himselfe, and they are twofold: one concernes his soule, the other his body. The duty concerning his soule is, that he must arme & furnish himself against the immoderate feare of present death. And the reason hereof is plaine: because howsoever naturall men feare death through the whole course of their liues more or lesse, yet in the time of sicknesse when death approcheth, this naturall feare bred in the bone will most of all shew it selfe, euen in such sort, as it will astonish the senses of the sicke party; and sometime cause desperation. Therefore it is necessary that we should vse meanes to strengthen our selues against the feare of death.

The

The meanes are of two sorts: practises, and meditations: Practises are two especially. The first is, that the sicke man must not so much regard death itself, as the benefites of God which are obtained after death. He must not fixe his minde vpon the consideration of the pangs and torments of death; but all his thoughts and affections must be set vpon that blessed estate that is enioyed after death. He that is to passe ouer some great and deepe riuer, must not look downward to the streame of the water; but if he would preuent feare, he must set his foote sure, & cast his eye to the banke on the further side: and so must he that drawes neere death as it were, looke ouer the waues of death, and directly fixe the eye of his faith vpon eternall

nall life. The second practise is to looke vpon death in the glasse of the Gospel, and not in the glasse of the Law: that is, we must consider death not as it is propounded in the Law, and looke vpon that terrible face which the law giueth vnto it; but as it is set forth in the Gospel. Death in the law is a curse and the down-fall to the pit of destruction: in the Gospel it is the entrance into heaven: the law sets forth death as death, the Gospel sets forth death as no death, but as a sleepe onely: because it speakes of death as it is altered & changed by the death of Christ; by the vertue whereof death is properly no death to the seruants of God. When men shall haue care on this manner to consider of death, it will be a notable meanes to strengthen
and

and stablish them against all immoderate feares & terrors that vsually rise in sicknesse.

The meditations which serue for this purpose are innumerable, but I will touch onely those which are the most principall, and the grounds of the rest: and they are foure in number. The first is borrowed from the speciall providence of God; namely, that the death of euery man, much more of euery childe of God, is not onely foreseene, but also fore-appointed of God; yea the death of euery man deserued and procured by his sinnes, is laid vpon him by God, who in that respect may be said to be the cause of euery mans death:

So saith *Anna, The Lord killeth* 1. Sam. 2. 6. *and maketh aliue.* The Church of Hierusalem confessed, that nothing came to passe in the death

Act 4. 26.

114

The right way

death of Christ, but that which the foreknowledge and eternall counsel of God had appointed. And therefore the death also of euery member of Christ is fore-seene and ordained by the speciall decree and prouidence of God. I adde further, that the very circūstances of death, as the time when, the place where, the manner how, the beginning of sicknes, the continuance & the end, euery fitte in the sicknes, & the pangs of death are particularly set downe in the counsell of God. *The very haire of our heads are numbred (saith our Saviour Christ:) and a sparrow lights not on the ground without the will of our heauenly Father.* David saith excellently: *My bones are not hid from thee, though I was made in a secret place, and fashioned beneath in the earth: thine eyes did*

Psal. 139.

15, 16.

see

of dying well. — 115

see me when I was without forme,
for in thy booke were all things writ-
ten, which in continuance were fa-
shioned, when there was none of them
before. And he praies to God to *Psalm. 56. 8.*
put his teares into his bottle. Now

if this bee true, that God hath
bottles for the very teares of his
seruants, much more hath he
bottles for their blood, & much
more doth hee respect and re-
gard their paines and miseries
with all the circumstances of
sicknesse and death. The care-
ful meditation of this one point
is a notable meanes to arme vs
against feare & distrust, and im-
patience in the time of death; as
some examples in this case will
easily manifest, *I held my tongue Psalm. 39. 10.*
and said nothing, saith David; but
what was it that caused this pa-
tience in him? the cause follows
in these words: because thou Lord

F did-

Gen. 42.

diddest it. And Ioseph saith to his brethren : Feare not, for it was the Lord that sent mee before you. Marke here how Ioseph is armed against impatience, and griefe, and discontentment, by the very consideration of Gods prouidence : and so in the same manner shall we be cōfirmed against all feares and sorrowes, and say

Psal. 116. 13. with Dauid, Pretious in the sight of the Lord is the death of his Saints : if this perswasion be once settled in our hearts, that all things in sicknesse & death come to passe vnto vs by Gods prouidence, who turnes all things to the good of them that loue him.

The second meditation is to be borrowed from the excellent promise that God hath made to the death of the righteous: which is, *Blessed are they that die*

Apoc. 14. 13 in the Lord, for they rest from their

la-

labours, and their workes follow them. The author of truth that cannot lie hath spoken it. Now then let a man but thoroughly consider this, that death ioyned with a reformed life hath a promise of blessednes adioined vnto it, and it alone will be a sufficient meanes to stay the rage of our affections, and al inordinate feare of death: and the rather if we marke wherein this blessednesse consists. In death wee are indeede thrust out of our olde dwelling places, namely these houses of clay & earthly tabernacles of our bodies, wherein we haue made long abode. but what is the ende? surely that liuing & dying in Christ, we might haue a building giuen of God, that is, 2. Cor. 5. 1. an house not made with hands, but eternall in heaven, which is vnspakeable & immortall glo-

ry. If a poore man should bee commanded by a prince to put off his torne and beggery garment, and in stead thereof to put on royal and costly robes, it would bee a great reioycing to his hart: oh then what ioyfull newes must this bee vnto all repentant and sorrowfull sinners, when the king of heauen and earth comes vnto the by death, and bids them lay downe their bodies as ragged and patched garments, and prepare theselues to put on the princely robe of immortality? No tongue can be able to expresse the excellency of this most blessed and happy estate.

The third meditation is borrowed from the estate of all the that are in Christ, whether liuing or dying. He that dieth believing in Christ dieth not forth

forth of Christ but in him, ha-
uing both his body and soule
really coupled to Christ accor-
ding to the tenour of the coue-
nant of grace: and though after
death body & soule be seuered
one from another, yet neither
of the are seuered or disioyned
from Christ. The coniunction
which is once begun in this life
remaines eternally. And there-
fore though the soule goe from
the body, & the body it selfe rot
in the graue, yet both are still in
Christ, both in the couenant,
both in the fauour of god as be-
fore death, & both shal again be
ioined together; the body by ver-
tue of the former coiunction be-
ing raised to eternall life. Indeed
if this vniō with Christ were dis-
solved, as the coiunctiō of body
& soule is, it might be some mat-
ter of discomfort & feare, but the

foundation and substance of our mysticall coniunction with Christ both in respect of our bodies and soules enduring for ever, must needs be matter of exceeding ioy and comfort.

The 4. meditation is that God hath promised his speciall, blessed, and comfortable presence vnto his seruants when they are sicke or dying, or any way distressed. *When thou passest thorough the waters; I will bee with thee (saith the Lord) and through the floods that they doe not overflowe thee: when thou walkest thorough the very fire, thou shalt not be burnt, neither shall the flame kindle vpon thee.* Now the Lord doth manifest his presence three waies: the first is by moderating and lessening the paines & torments of sicknes & death, as the very words of the former promise

mise doe plainly import. Hence it comes to passe that to many men the sorrowes and pangs of death, are nothing so grievous and troublesome, as the afflictions & crosses which are laid on them in the course of their lives. The second way of Gods presence is by an inward & unspeakable comfort of the spirit, as Paul saith, *We reioyce in tribulations, knowing that tribulation bringeth forth patience, &c.* but why is this reioycing? because (saith he in the next words) *the love of God is shedde abroad in our hearts by the holy Ghost.* Again Paul having in some grievous sicknes received the sentence of death, saith of himself, that as the sufferings of Christ did abound in him, so his consolation did abound through Christ. Here then we see that whē earthly comforts faile

Rom. 5. 3. 5.

2. Cor. 1. 5.

Cant. 2.9.

the Lord himselfe drawes neere
the bed of the sick, as it were vi-
siting them in his own person, &
ministring vnto them refreshing
for their soules: *with his right hand
he holds up their heads, and with
his left hand he imbraceth them.*

Psal 34.

The third meanes of Gods pre-
sence is the ministry of his good
Angels, whom the Lord hath
appointed as keepers and nour-
ces vnto his seruants to hold the
vp and to beare them in their
armes as nources doe young
children, and to be as a guard
vnto them against the diuel and
his angels. And al this is verified
specially in sicknesse, at which
time the holy angels are not on-
ly preset with such as feare God,
but ready also to receiue and to
carry their soules into heauen, as
appeares, by the example of La-
zarus.

And

And thus much of the first duty which a sicke man is to perform vnto himself, namely that he must by all meanes possible arme and strengthen himselfe, against the feare of death : now followeth the secōd duty which is concerning the body : & that is, that all sicke persons must be carefull to preferue health & life till God doe wholly take it away. For Paul saith, *None of vs Rom. 14. liueth to himselfe, neither doth any 5.3. die to himselfe: for whether we liue, we liue vnto the Lord: or whether we die, we die vnto the Lord: whether we liue therefore or die we are the Lords.* For this cause we may not do with our liues as we will, but we must reserue the whole disposition thereof vnto God, for whose glory we are to liue and die. And this temporall life is a most pretious iewell, and as the common saying is, life is

very sweet, because it is giuen to man for this end, that he might haue some space of time wherein he might vse all good meanes to attaine to life euerlasting. Life is not bestowed on vs, that we should spend our daies in our lusts & vaine pleasures, but that we might haue libertie to come out of the kingdome of darkenes into the kingdome of grace, and from the bondage of sinne into the glorious liberty of the sonnes of God: & in this respect speciall care must be had of preservation of life, till God doe call vs hence.

In the preservation of life 2. things must be considered: the meanes, and the right vse of the meanes. The meanes is good & wholesome physicke: which though it be despised of many as a thing vnprofitable & needles,

yet

yet must it be esteemed as an ordinance and blessing of God. This appears because the Spirit of God hath given approbation vnto it in the Scriptures. When it was the good pleasure of God to restore life vnto king *Ezekias*, a lumpe of drie figges by the Prophets appointment was laid to his boyle, and he was healed. Indeede this cure was in some sort miraculous, because he was made whole in the space of 2. or 3. daies, and *the third day he went up to the temple*: yet the bunch of figs was a naturall or ordinary medicine or plaister seruing to soften and ripen tumours or swellings in the flesh. And the Samaritane is commended for the binding vp, and for the pouring in of wine and oyle into the wounds of the man that lay wounded betweene Ierusalem and

² Kin. 20. 7

Gal. 1. 1. de
art. curati-
ua. cap. 6.

Luk. 10. 34

Valles de
fac. philos.
c. 88.

Isa. 1. 6.

& Iericho. Now this dealing of his was a right practise of physicke: for the wine serued to cleanse the wound and to ease the paine within: and oyle serued to supple the flesh and to aswage the paine without. And the Prophet *Esay* seemes to commend this physicke, when he saith, *From the sole of the foote there is nothing whole therein, but wounds, and swellings, and sores full of corruption: they haue not beene wrapped nor bound up, nor mollified with oyle.* And whereas God did not command circumcision of childrē before the eight day; he followed a rule of physicke obserued in all ages, that the life of the child is very vncerten till the first seauen daies be expired, as we may see by the example of the childe which *David* had by *Bathsheba*, which died the seueñth day.

day. And vpon the very same *Arist. de*
ground heathen men vsed not *hist. ani.*
to name their children before *l. 7. cap. 2.*
the eight day. Thus then it is
manifest that the vse of physick
is lawfull and commendable.
Furthermore, that physick may
be well applied to the mainte-
nance of health, speciall care
must be had to make choice of
such physitians as are knowne
to be well learned, and men of
experience, as also of good con-
science and good religion. For
as in other callings, so in this al-
so, there be fundry abuses which
may endanger the liues and the
health of men. Some venter vp-
on the bare inspection of the v-
rine, without further directiō or
knowledge of the estate of the
sicke, to prescribe and minister
as shall seeme best vnto thē. But
the learned in this faculty plain-
ly

Forrest. de
vrin. iudi-
ciis lib. 3.
Lang. l. 2.
epist 4^r.

ly avouch, that this kind of hea-
ling tends rather to kill then to
cure; and that sundry men are
indeed killed thereby. For iudg-
ment by the vrine is most de-
ceitfull: the water of him that is
sicke of a pestilent feauer even
vnto death, looks for substance
and colour as the water of a
whole man: and so doth the wa-
ter of them that are sicke of a
quartane or of any other inter-
mitting feauer; specially if they
haue vied a good dyet from the
beginning; as also of them that
haue the pleuresie, or the infla-
matiō of the lungs, or the Squi-
nancie, oftentimes when they
are neare death. Now then con-
sidering the waters of such as
are at the point of death, ap-
peare as the vrines of haile and
sound men; one and the same v-
rine may foreshignifie both life
and

and death, and be a signe of diuers, nay of contrary diseases. A thinne, crude, and pale vrine in them that be in health, is a tokē of want of digestiō: but in them that are sicke of a sharpe or burning ague; it betokens the frensie, & is a certen signe of death. Againe, others there be that thinke it a small matter to make experiments of their deuised medicines vpon the bodies of their patiēts, wherby the health which they hoped for is either hindered or much decayed. Thirdly, there be others which minister no phisick at any time, or vse phlebotomie without the direction of iudiciall Astrologie: but if they shall follow this course alwaies, they must needs kill many a man. Put the case that a man full bodied is taken with a pleurisie, the moone being

ing in *Leone*, what must be done? The learned in this art say, hee must presently be let blood: but by *Astrologie* a stay must bee made, till the moone be remooued from *Leo* to the house of the sunne: but by that time the impostume wil be so much encreased by the gathering together of the humors, that it can neither be dissolued nor ripened: and by this meanes the sicke partie wanting helpe in time, shall die either by inflammation, or by the consumption of the lungs. Againe, when a man is sicke of the Squinancie, or of the feauer called *Synochus*, the moone thō being in malignant aspects with any of the infortunate planets (as *Astrologers* vse to speake) if letting of blood be deferred till the moone bee freed from the foresaid aspects, the partie dies
in

Lang. lib. 1.
epist. 3. Se
Genuerius
called Ami-
us medi-
corum.

in the meane season. Therefore they are farre wider that minister purgations and let blood no otherwise then they are counselled by the constitution of the starres, wheras it is a farre better course to consider the matter of the disease, with the disposition & ripening of it; as also the courses and symptomes and crisis thereof. This beeing so, there is good cause that like men should as well be carefull to make choise of meete Phisitians to whom they might commend the care of their health, as they are carefull to make choise of Lawyers for their worldly suites, and Diuines for cases of conscience.

Furthermore, all men must here be warned to take heede, that they use not such means as haue no warrant. Of this kinde
are

Gal. 1. 6. &
10. de simp.
medic.

are all charmes or spells, of what words soeuer they consist: characters and figures either in paper, wood, or waxe: all amulets and ligatures, which serue to hang about the necke or other parts of the bodie, except they be grounded vpon some good naturall reason; as white peonie hung about the necke, is good against the falling sicknes: and wolfe dung tied to the body is good against the cholicke, not by any enchantment, but by inward vertue, Otherwise they are all vaine and superstitious: because neither by creatiō, nor by any ordināce in Gods word, haue they any power to cure a bodily disease. For words can doe no more but signifie, and figures can doe no more but represent. And yet neuerthelesse these vnlawfull and absurde meanes

meanes are more vsed & sought for of common people, then good Physicke. But it stands all men greatly in hand in no wise to seeke forth to inchanters, and forcerers, which indeede are but witches and wizzards, though they are commonly called cunning or wisemen and women. It were better for a man to die of his sicknes, then to seeke recovery by such wicked persons.

For if any turne after such as worke with spirits, and after soothsayers, to goe an whoring after them, the Lord will set his face against them, and cut them off from among his people. When Ahab was sicke, he sent to Baalzebub to the god of Ekron to know whether he should recover or no: as the messengers were going, the Prophet Elias met them, and said, Goe and re-

Leuit. 20.6

turne

turne to the King which sent you,
and say vnto him, Thus saith the
Lord, Is it not because there is no
2. Kin. 1. 6. God in Israel, that thou sendest to
inquire of Baalzebub the god of
Ekron? therefore thou shalt not
come downe from thy bed on which
thou art gone up, but shalt die the
death. Therefore such kinde of
helpe is so farre from curing a-
ny pain or sicknes, that it rather
doubtleth them and fasteneth
them vpon vs.

Thus much of the meanes of
health: now followes the maner
of vsing the meanes; concer-
ning which, three rules must be
followed. First of all, he that is
to take Physick must not onely
prepare his body, as physitians
doe prescribe; but he must also
prepare his soule by humbling
himselfe vnder the hand of God
in his sicknesse for his sinnes,
and

and make earnest praier to God
for the pardon of them before
any medicine come in his body.
Now that this order ought to
be vsed appears plainely in
this, that licknes springs from
our sinnes as from a root, which
should first of all be stocked vp,
that the branches might more
easily die. And therefore *Aſa*
commended for many other
things, is blamed for this by the
holy Ghost, that he sought not
to the Lord, but to the Physi-
ans, & put his trust in them. Of-
tentimes it comes to passe, that
diseases curable in themselves,
are made incurable by the sins
and the impenitencie of the par-
tie: and therefore the best way is
for them that would haue ease,
whē God begins to correct the
by sicknes, then also to begin to
humble themselves for all their
sinnes,

2. Chr. 16. 12

sinnes, and turne vnto God.

1, Tim. 4 3, The second rule is, that when we haue prepared our selues, and are about to vse phyicke, we must sanctifie it by the word of God and praier, as we do our meate and drinke. For by the word we must haue our warrant, that the medicines prescribed are lawfull and good; and by praier wee must intreate the Lord for a blessing vpon them, in restoring of health, if it be the good will of God.

The third rule is, that wee must carrie in mind the right & proper ende of phyicke, least we deceiue our selues. We must not therefore thinke that phyicke serues to preuent olde age or death it selfe. For that is not possible, because God hath set downe that all men shal die and be changed: and life consists in
a tem-

a temperature and proportion of naturall heat and radical moisture, which moisture beeing once consumed by the former heafe, is by arte vnreparable; & therefore death must needs follow. But the true ende of physicke is to continue and lengthen the life of man to his naturall period; which is when nature, that hath bin long preserved by all possible meanes, is now wholly spent. Now this period, though it can not be lengthened by any skill of man, yet may it easily be shortned, by intemperance in diet, by (a) drunkenness, and by violent diseases. But care must be had to auoide al such euils, that the little lamp of corporall life may burne till it goe out of it selfe. For this very space of time is the very day of grace and saluation: & where

^a Intercutanea

neus carni-

sex.

as God in iustice might haue cut vs off and vtterly destroyed vs, yet in great mercie he giues vs thus much time, that we might prepare our selues to his kingdome: which time when it is once spent, if a man would redeeme it with the price of ten thousand worlds, he cannot haue it.

And to conclude this point touching Physicke, I will here set down two especiall duties of the physitian himselfe. The first is, that in the want and defect of such as are to put sicke men in mind of their sinnes, it is a duty specially concerning him, he being a member of Christ, to aduertise his parties that they must truly humble themselves, and pray feruently to God for the pardon of all their sinnes: and surely this dutie would be more
com

commonly practised then it is, if all Physicians did consider that oftentimes they want good successe in their dealings, not because there is any want in arte, or good will, but because the partie with whom they deale is impenitent, The second duty is when he sees manifest signes of death in his patient, not to depart concealing them, but first of all to certifie the patiēt therof. There may bee and is too much nicenes in such concealements, and the plaine truth in this case knowne, is very profitable. For when the partie is certē of his end, it bereaues him of all confidence in earthly things, & makes him put all his confidence in the meere mercy of God. When *Ezechias* was sicke, the Prophet speakes plainely to him, and saith, *Set thine house*

2. Cor. 1. 9,

in order : for thou must die. And what good wee may reape by knowing certainly that we haue receiued the sentence of death, Paul sheweth when he saith, We receiued the sentence of death in our selues, because we should not trust in our selues, but in God that raiseth the dead.

Hauiing thus seene what be the duties of the sicke man to himselfe, let vs now see what be the duties which he oweth to his neighbor; and they are two. The first is the duty of reconciliatio, whereby hee is freely to forgiue all men, and to desire to be forgiuen of all. In the olde testament, when a man was to offer a bullocke or lambe in sacrifice to God, he must leaue his offering at the altar, and first go and bee reconciled to his brethren, if they had ought against him:

him: much more then must this be done, when we are in death to offer vp our selues, our bodies and soules, as an acceptable sacrifice vnto God. *Question.*

What if a man cannot come to the speech of them with whom he would be reconciled? or if he doe, what if they will not be reconciled? *Ans.* When any shall in their sicknes seeke and desire reeconciliation, and cannot obtaine it, either because the parties are absent, or because they will not relent; they haue discharged their conscience, and God will accept their will for the deede. As put case, a man lying sicke on his death bedde, is at enmitie with one that is beyond the sea; so as he cannot possible haue any speech with him, if he would neuer so faine,

how shall he stay his minde?
why, he must remember that in
this case, a will and desire to be
reconciled, is reconciliation it
selfe.

The second duty is, that those
which are rulers & gouernours
of others, must haue care & take
order that their charges com-
mitted to them by God, be left
in good estate after their death:
& here come three duties to be
handled; the first of the Magi-
strate, the second of the Mini-
ster, the third of the Master of
the family. The Magistrates du-
ty is, before he die to prouide, as
much as he can, for the godly
& peaceable estate of the towne,
citie, or common wealth: and
that is done partly by procuring
the maintenāce of sound religi-
on and vertue, and partly by e-
stablishing

stablishing of the execution of
ciuil iustice and outward peace.
Examples of the practise in
Gods word are these. Whē *Mo-* Deut. 31. 1.
ses was an hundred and twentie
yeare old, and was no more able
to go in and out before the peo-
ple of Israel, he called them be-
fore him, and signified that the
time of his departure was at
hand, and thereupon tooke or-
der for their wel-fare after his
death. And first of all, he placed
Iosua ouer thē in his stead, to be
their guide to the promised lād:
secodly, he giues special charge
to all the people, to be valiant &
couragious against their ene-
mies, and to obey the comman-
dements of God. And *Iosua*
followes the same course. For he *Ios. 23.*
calls the people togither, & tells
thē that the time of his death is
at hand, & giues them a charge

to be couragious, and to worship the true God: which done, hee endes his daies as a worthy captaine. When king *David* was to goe the way of all flesh, and lay sicke on his death-bed; he placed his owne son *Salomon*

1.Kin. 2. 2. vpon his throne, and gaue him charge, both for maintenance of religion, and exequution of iustice.

The duty of Ministers when they are dying is, as much as they can, to call and prouide for the continuance of the good estate of the Church ouer which they are placed. Consider the exam-

2.Pet. 1. 15 ple of Peter: I will (saith he) in-
deavour alwaies, that yee also may
be able to haue remembrance of
these things after my departure. If
this had bin wel obserued, there
could not haue bin such aboun-
dance of schismes, errours, and
here.

heresies as hath beene, and the Church of God could not haue suffered so great hauocke. But because men haue had more care to maintaine personall succession, then the right succession, which stands in the doctrine of the Prophets & Apostles: therefore wolues haue come into the roomes of faithfull Teachers, and the Apostasie, of which *Paul* speaks, hath ouerspread the face of the Church.

Act. 20.29

2. Thes. 2.1

Thirdly, householders must set their families in order before they die, as the Prophet *Esay* saith to *Exechiah*, *Set thine house in order: for thou must die.* For the procuring of good order in the family after death, two things are to be done. The first concerns this life, and that is to dispose of lands and goods. And that this may be well and wisely done;

Isa. 38.1.

done; if the Will be vnmade, it is with godly aduise and counsell to be made in the time of sicknesse; according to the practise of ancient & worthy men.

Gen. 25.

Abrahā before his death makes his will, & giues legacies: so did *Isaac*; and *Iacob*, in whose last will and testament are contained many worthy blessings and propheties of the estate of his childrē. And Christ our Sauour

& 49.

when he was vpon the crosse prouided for his mother, specially commending her to his disciple *Iohn* whom hee loued. And indeede this dutie of making of a will, is a matter of great weight and importance: for it cuts off much hatred and contention in families, and it staies many suites in lawe. It is not therefore alwaies a matter of indifferencie, which may be done
or

or not done, as many falsely thinke, who vpon blinde and sinister respects abstaine from making Wils, either because their wealth should not bee knowne, or because they would haue their decaied estate to be concealed; or because they feare they shall die the sooner if the will be once made.

Now though the making of wils belong to another place and professiō, yet so much may be spoken here as the holy Ghost hath vttered in the word: and that I wil reduce to certaine rules. The first is, that the will must be made according to the law of nature, and the written word of God, and the good and wholesome positie lawes of that kingdom or cuntry wherof a man is a member. The will of God must be the rule of mans will.

will. And therefore the will that is made against any of these, is faultie. The second is, that if goods euill gotten be not restored before, they must even then be restored by will, or by some other way. It is the practise of couetous mē to bequeath their soules when they die, to God, & withall to bequeath their goods euill gotten to their children & friends; which in all equitie should bee restored to them to whom they belong. *Quest.* How if a mans conscience tell him that his goods be euill gotten, and he knowes not where, or to whom to make restitution? *Ans.* The case is common & the answer is this: When he is known whom thou hast wronged, restore to him particularly: if the partie be vnkknown, or dead, restore to his executors or assignes,

signes, or to his next kin: if there be none, yet keepe not goods euill gotten to thy self, but restore to God, that is, in way of recompence and ciuil satisfaction, bestow them on the Church or common-wealth. The third rule is, that heads of families must principally bestow their goods on their owne children, and them that be of their kindred. *This man* (saith God to Abraham of Eleazar a straunger) *shall not be thine heire, but the son which shall come of thy loynes.* And this was Gods commandement to the Israelites, that when any man dies, his sonne should be his heire, & if he haue no sonne, then his daughter: & if he haue no daughter, then his brethren: and if he haue no brethren, then his fathers brethren: and if that there be none, then the next
of

of the kinne whosoever. And

Rom. 8. 17. *Paul saith, If ye be sonnes, then also heires: and againe, He that provides not for his owne, and namely, for them of his household, is worse*

1. Tim. 5. 8. *then an infidell.* Therefore it is a

fault of any man to alienate his goods or lands, wholly & finally from his blood and posteritie. It is a thing which the very

law of nature it selfe hath condemned. Againe, it is a fault to

give all to the eldest, and no-

thing in respect to the rest; as

though the eldest were borne

to be gentlemen, & yonger bre-

thren borne to beare the wallet.

Yet in equitie the eldest must

haue more then any; euen be-

cause he is the eldest, & because

stocks and families in their per-

sons are to be maintained; and

because there must alwaies be

some that must be fitte to doe

speciall

Plato. de
Repub. l. 2.

Arist pol. l.

5. cap. 8.

speciall seruice in the peace of the common weale, or in the time of warre: which could not be, if goods should be equally parted to all. The fourth and last rule is, that no Will is of force till the testatour be dead; for so long as he is aliue, he may alter and change. These rules must be remembred, because they are recorded in Scripture: the opening of other points & circumstances belongeth to the profession of the law. Heb. 9. 15.

The second dutie of the master of the familie, concerneth the soules of such as be vnder his gouernment: and that is, to giue charge to them, that they learne, belecue, and obey the true religiō, that is, the doctrine of Saluation set downe in the writings of the Prophets and Apostles. The Lord himselfe commends A.

Abraham for this: *I know Abra-*

Gen. 18. 19 *ham*, saith he, *that he will com-*
mand his sonnes, and his household
after him, that they keepe the way
of the Lord to do righteousness and
iudgement. And *David* giues *Sal-*
 2. Kin. 2. *omon* on his death-bed a most
 reade all. notable and solemne charge, the
 summe and substance whereof
 is, to know the God of his fa-
 thers, and to serue him: which
 beeing done, he further com-
 mends him to God by prayer:
 for which purpose the 72. psal.
 was made. This practise of his is
 to be followed of all. Thus go-
 uernours, when they shall care-
 fully dispose of their goods, and
 giue charge to their posteritie
 touching the worship of God,
 shall greatly honour God dying
 as well as liuing.

Hitherto I haue intreated of
 the two-fold preparation which
 is

is to goe before death: now follows the second part of Dying well, namely, the disposition in death. This disposition is nothing else but a religious & holy behauour specially towards God, when we are in, or neare the agonie and pang of death. This behauour containes three speciall duties. The first is, to die in or by faith. To die by faith is, whē a man in the time of death doth with all his heart rely himselfe wholly on Gods speciall loue and fauour and mercie in Christ, as it is reuealed in the word. And though there be no part of mans life void of iust occasions whereby we may put faith in practise, yet the speciall time of all is the pang of death, when friends, and riches, and pleasures, and the outward senses, & temporall life, & all earthly

ly

ly helpes forsake vs. For then true faith makes vs to go wholly out of our selues, and to despaire of comfort and saluation in respect of any earthly thing; & with all the power & strength of the heart, to rest on the pure mercie of God. This made *Luther* both thinke and say, that men were best Christians in death. An example of this faith we haue in *David*, who when he saw nothing before his eyes but present death, the people intendig to stone him, comforted himselfe at that very instant (as the text saith) *in the Lord his God*. And this comfort he reaped, in that by faith he applied vnto his own soule the mercifull promises of God; as he testifieth of himselfe: *Remember (saith he) the promise made to thy seruant, wherein thou hast caused me to trust. It is my*

2. Sam. 30.

Plu 9. 46. 50

my comfort in trouble : for thy promise hath quickned me. Againe,
My flesh failed and my heart also, Ps. 73. 26.
but God is the strength of my heart, and my portion for euer.

Now looke what David here did, the same must euery one of vs do in the like case. When the Israelites in the wildernes were stung with fierie serpents, and lay at the point of death, they looked vp to the brasen serpent which was erected by the appointment of God, and were presently healed : euen so when any man feeles death to drawe neere, & his fierie sting to pierce the heart, he must fixe the eye of a true & liuely faith vpon Christ, exalted and crucified on the crosse, which being done, he shal by death enter into eternall life. Ioh 3. 1 44

Now because true faith is no dead thing, it must be expresse
by

by especial actions; the principall whereof is inuocation, wherby either praier or thanksgiuing is directed vnto God. When death had seazed vpon the body of *Jacob*, he raised vp himselfe, and turning his face towards the beds head, leaned

Heb. 11. 22

on the toppe of his staffe by reason of his feeblenes, and praied vnto God: which praier of his was an excellent fruite of his faith. *Iobs* wife in the midst of his affliction said vnto him to

Iob. 2. 9.

very good purpose, *Blesse God and die*. I knowe and graunt that the words are commonly translated otherwise, *Curse God and die*: but (as I take it) the former is the best. For it is not like that in so excellent a familie, any one person, much lesse a matrone and principal gouernour thereof, would giue such lewd and wretched

wretched counsell; which the most wicked man vpon earth, hauing no more but the light of nature, would not once giue, but rather much abhorre and condemne. And though *Iob* call her a foolish woman, yet he doth it not because shee went about to perswade him to blaspheme God; but because shee was of the minde of *Iob's* friends, and

a thought he stood too much in a conceit of his owne righteousness. Now the effect & meaning of her counsell is this: *blesse*

Doest thou continue yet in thine vprightnes?

God, that is, husband, no doubt

v. 9.

thou art by the extremitie of thine affliction at deaths doore; therefore begin now at length to lay aside the great ouer weening which thou hast of thine owne righteousness, acknowledge the hand of God vpon thee for thy sins, confesse them vnto

vnto him, giuing him the glorie,
 pray for the pardon of them, &
 end thy daies. This counsell is
 very good and to bee followed
 of all: though it may be the ap-
 plying of it (as *Iob* well percei-
 ued) is mixt with follie.

Here it may be alledged, that
 in the pangs of death men want
 their senses and conuenient vt-
 terance, and therefore that they
 are vnable to pray. *Ans.* The ve-
 ry sighes, sobs, and grones of a
 repentant and beleeuing heart
 are praiers before God, euen as
 effectuell, as if they were vttered
 by the best voice in the world.
 Praier stands in the affection of
 the heart, the voice is but an
 outward messenger thereof; God
 lookes not vpon the speech, but
 vpon the heart. *David* saith, God
 heareth the desire of the poore: &
 againe, That he will fulfill the de-
 sire

Pf. 10. 17. &
 145. 19.

fires of them that feare him:
yea, their very teares are loud
and sounding praiers in his
eares.

Againe, faith may otherwise
be expresse^d by the *Last words*,
which for the most part of them
that haue truly serued God, are
very excellent and comfortable
and full of grace: some choise
examples whereof I will re-
hearse for instruction sake and
for imitation. The last words of
Jacob were those, whereby as a *Gen. 49.*
Prophet he foretolde blessing
and curses vpon his children:
and the principall among the
rest were these, *The scepter shall*
not depart from Iuda, and the law-
giner from betweene his fecte, till
Shilo come: and, *O Lord, I haue*
waited for thy saluation. The last
wordes of *Moses* are his most
excellent song set downe, *Deut.*
chap.

chap. 33. and the last words of

2. Sam. 23. *David were these, The spirit of the Lord spake by me, and his word was in my tongue: the God of Israel spake to me, the strength of Israel said, Beare rule ouer men, &c, The words of Zacharias the son of Iehoida when he was sto-*

2. Chro. 24. *ned were, The Lord looke upon it & require it . The last words of our Sauior Christ when he was dying vpon the crosse, are most admirable, and stored with a bundance of spirituall grace, 1,*

Luk. 23. 24 *To his father he saith, Father*
 vers. 43. *forgiue them, they know not what they doe . 2. to the thiefe, Verily I say vnto thee, this day shalt thou be with mee in paradise. 3. to his*

Ioh. 19. 26. *mother, Mother, behold thy son: and to Iohn, behold thy mother.*

Mat. 27. 46 *4 and in his agonie, My God, my God, why hast thou forsaken mee? 5. & earnestly desiring our salua-*
 tion,

tiō, I thirst. 6. and when he had Ioh. 19. 30.
made perfect satisfactiō, It is finished. ver. 30.

7. and when bodie and
soule were parting, Father, into Luk. 23. 48
thy hands I commend my spirit.

The last words of Stenē were,

1. Behold, I see the heavens open, Act. 7. 56;
and the sonne of man standing at 50
the right hand of God 2. Lord Ie-

sus receiue my spirit. 3. Lord lay 60
not this sinne to their charge. Of

Polycarpe, Thou art a true God Eusl. 4. c. 13.
without lying, therefore in all things

I praise thee, and blesse thee, and

glorifie thee by the eternall God &

high Priest Iesus Christ thine one-

ly beloued Sonne, by whome and

with whome, to thee, and the holy

spirit, be all glorie now and for e-

uer. Of Ignatius, I care not what Eusl. 1. 3. 5.
kind of death I die: I am the bread 30.
of the Lord and must be ground
with the teeth of Lyons, that I may
be cleane bread for Christ, who is
the

Paulinus in
vita eius.

Possid in vi
ta Aug. c. 8.

the bread of life for mee. Of Ambrose, I haue not so led my life among you as if I were ashamed to liue: neither doe I feare death, because wee haue a good Lord. Of Augustine, 1. He is no great man that thinkes it a great matter that trees and stones fall, and mortall men die. 2. Inst art thou, O Lord, & righteous is thy iudgement. Of Bernard, 1. An admonition to his brethren that they would ground the anchor of their faith and hope in the safe and sure port of Gods mercie. 2, Because (saith he) as I suppose I cannot leane vnto you any choise examples of religion, I commend three to be imitated of you, which I remember that I haue obserued in the race which I haue run, as much as possibly I could. 1. I gaue lesse heed to mine owne sense & reason then to the sense and reason of other men. 2. When I was hurt, I sought

sought not reuenge on him that did the hurt. 3. I had care to giue offence to no man, and if it fell out otherwise, I tooke it away as I could.

Of Zwinglius, when in the field he was wounded vnder the chin with a speare; O what hap is this? Oswold
go to, they may kill my bodie, but my Mycon
soule they cannot. Of Oecolampadius.

1. An exhortation to the Ministers of the Church to maintaine the puritie of doctrine, to shew forth an example of honest and godly conuersation, to be constant & patient vnder the crosse. 2. Of himselfe. Whereas I am charged to be a corrupter of the truth, I weigh it not: now I am going to the tribunnall of Christ, and that with good conscience by the grace of God, and there it shall bee manifest that I haue not seduced the Church. Of this my saying & contestatio, I leaue you as witnesses, and I confirme it

H

with

164 *The right way*
with this my last breath. 3. To his
children, Ioue God the father: &
turning himself to his kinsfol:
I haue boūd you (saith he) with this
concestation: you (which they heare
and haue desired) shall doe your in-
deauour, that these my children
may be godly, and peaceable, and
true. 4. To his friend comming
vnto him, What shall I say vnto
you? Newes, I shall be shortly with
Christ my Lord. 5. Beeing asked
whether the light did not trou-
ble him, touching his breast,
there is light enough, saith he. 6. he
rehearsed the whole one & fif-
tie psalme with deepe sighes frō
the bottome of his breast. 7. a li-
tle after, *Save me Lord Iesus.* Of,
Luther, *My heauenly Father,*
God and Father of our Lord Iesus
Christ, & God of all comfort, I giue
thee thanks that thou hast reuealed
vnto me thy son Iesus Christ, whom
I haue

I haue beleeued, whom I haue professed, whom I haue loued, whom I haue praised, whom the Bishop of Rome and the whole companie of the wicked persecuteth and reuileth. I pray thee my Lord Iesus Christ receiue my poore soule: my heauenly father, though I be taken from this life, and this bodie of mine is to be laid downe, yet I know certēly, that I shall remaine with thee for euer, neither shall any be able to pull me out of thy hand. Of Hooper, O Lord Iesus son of Dauid haue mercie on me and receiue my soule. Of Annas Burgius, Forsake me not O Lord, least I forsake thee. Of Melancton, If it bee the will of God I am willing to die, and I beseech him that hee will graunt me a ioyfull departure. Of Caluine. 1. I held my tongue because thou Lord hast done it. 2. I mourned as a done. 3. Lord thou grindest me to powder,

but it sufficeth me because it is thy hand. Of Peter Martyr, that his body was weake, but his minde was well: that he acknowledged no life or saluation but only in Christ, who was giuen of the Father to be a redeemer of Mankinde: and when hee had confirmed this by testimonie of Scripture, he added, This is my faith in which I will die: and God will destroy them that teach otherwise. This done, he shooke hâds with all and said, Farewell my brethren and deare friends. It were easie to quote more examples, but these few may be in stead of many: & the summe of al that godly mē speak in death is this: Some inlightened with a propheticall spirit foretell things to come, as the Patriarkes *Iacob* and *Ioseph* did; and there haue bin some which by name haue testified who should very shortly

Gen. 50. 24

ly come after them, and who should remaine aliue, and what shoud be their condition: some haue shewed a wonderfull memorie of things past, as of their former life, and of the benefits of God, & no dout it was giuen them to stir vp holy affections and thanksgiuing to God: some againe rightly iudging of the change of their present estate for better, doe reioyce exceedingly, that they must bee translated from earth to paradise: as Babylas Martyr of Antioch, when his head was to be chopped off, *Returne* (saith he) *O My Ps. 116. 7, 8*
soule vnto thy rest: because the Lord hath blessed thee: because thou hast deliuerd my soule from death, mine eyes from teares, and my feete fro falling, I shall walke before Iehoua in the land of the liuing. And some others spake of the vanity
H 3 of

of this life, of the imaginatiō of the sorrowes of death, of the beginnings of eternall life, of the comfort of the holy Ghost which they feele, of their departure vnto Christ.

Quest. What must we thinke if in the time of death such excellent speeches be wanting: & in stead thereof idle talke be vsed? *Answ.* We must consider the kinde of sicknesse whereof mē die, whether it be more easie or violent: for violent sicknesse is vsually accompanied with frensies, and with vnseemely motions and gestures; which we are to take in good part euen in this regard, because we our selues may be in the like case.

Thus much of the first duty which is to die in faith: the second is to die in obedience: otherwise our death cannot bee accep-

acceptable to God, because wee seeme to come vnto God of feare and constraint, as slaues to a master, and not of loue as children to a father. Now to die in obedience is, when a man is willing & readie and desirous to goe out of this world whensoever God shall call him, and that without murmuring or repining, at what time, where, and when it shall please God. Whether we liue or die, saith *Paul*, we Rom. 14. 17. doe it not to our selues but vnto God; and therefore mans dutie is to be obedient to God in death as in life. Christ is our example in this case, who in his agonie praied, *Father, let this cup passe frome*, yet with a submission, *not my will, but thy will be doner*. teaching vs in the very pangs of death to resigne our selues to the good pleasure of God.

When the Prophet tolde king *Ezechias* of death, presently without all manner of grudging or repining hee addrested himselfe to praier. We are commanded to present our selues vnto God as freewill offerings, without any limitation of time, and therefore as well in death as in life. I conclude then that we are to make as much conscience in performing obedience to God in suffering death, as we doe of any conscience in the course of our liues.

The third dutie is to render vp our soules into the hands of God, as the most faithfull keeper of all. This is the last duty of a Christian, and it is prescribed vnto vs in the example of Christ vpon the crosse, who in the very pangs of death when the dissolution of bodie & soule drewe
on,

on said, *Father into thy hands I Luk 23.*
commend my spirit, and so gaue vp
the ghost. The like was done by
Steuens, who when he was sto-
ned to death, said, *Lord Iesus re- Act 7.*
ceiue my spirit. And *Dauid* in his *Psal. 31.*
life time beeing in daunger of
death, vsed the very same words
that Christ vttered.

Thus we see what be the du-
ties which we are to perform in
the very pangs of death, that we
may come to eternall life. Some
men will happely say, If this be
al, to die in faith and obedience,
and to surrender our soules into
Gods hands, we will not greatly
care for any preparation before
hand, nor trouble our selues
much about the right manner
of dying well: for we doubt not,
but that when death shall come,
we shall be able to performe
all

all the former duties with ease.

Answer. Let no man deceiue himselfe by any false perswasio, thinking with himselfe that the practise of the foresaid duties is a matter of ease: for ordinarily they are not, neither can bee performed in death, vnles there be much preparation in the life before. He that will die in faith must first of all liue by faith: and there is but one example in all the whole Bible of a man dying in faith that liued without faith; namely, the theefe vpon the crosse. The seruants of God that are indued with great measure of grace, do very hardly beleuee in the time of affliction. Indeed when *Iob* was afflicted he said, *Though the Lord kill me, yet will I trust in him*: yet afterward, his faith beeing over-cast as with a cloude, he saith, that God was
become

become his enemy, and that he had set him *as a marke to shoot at*: and sundrie times his faith was oppressed with doubting and distrust. How then shall they that neuer liued by faith, nor inured themselves to beleue, be able in the pangs of death to rest vpon the mercie of God. Againe, he that would die in obedience, must first of all leade his life in obedience; he that hath liued in disobedience can not willingly and in obedience appeare before the iudge, when he is cited by death the sergeant of the Lord: he dies indeed, but that is vpon necessitie, because he must yeeld to the order and course of nature as other creatures doe. Thirdly, he that would surrender his soule into the hands of God must be resolved of two things: the one
is

is, that God can; the other is, that God will receiue his soule into heauen and there preferue it till the last iudgement. And none can be resolved of this except he haue the spirit of God to certifie his conscience that he is redeemed, iustified, sanctified by Christ, and shall be glorified. He that is not thus perswaded, dare not render vp and present his soule vnto God. When *Dauid* saith, *Lord into thy hands I commend my spirit*: what was the reason of this boldnesse in him? surely nothing else but the perswasion of faith, as the next wordes import: *for thou hast redeemed me, O Lord God of truth.* And thus it is manifest, that no man ordinarily can performe these duties dying, that hath not performed them liuing.

This

Psal. 31. 5.

This beeing so, I doe againe renew my former exhortation, beseeching you that ye would practise the duties of preparation in the course of your liues, leading them daily in faith and obedience, and from time to time commending your selues into the hand of God, and casting all your workes vpon his prouidence. They which haue donethis, haue made most happy and blessed endes. *Enoch* by faith walked with God, as one that was alwaies in his presence, leading an vpright and godly life, *and the Lord tooke him away* Heb 11.5. *that he should not see death.* And this which befell *Enoch*, shall after a sort befall them also that liue in faith and obedience: because death shalbe no death, but a sleepe vnto them, and no enimie but a friend to bodie and soule

soule. On the contrary let vs consider the wretched & miserable endes of them that haue spent their daies in their sinnes without keeping faith & a good conscience. The people of the old world were drowned in the flood; the filthy Sodomites and Gomorrheans were destroyed with fire from heauen; *Dathan* and *Abiram* with the company of *Core* were swallowed vp of the earth, *Core* himselfe (as it seemes by the text) being burnt with fire: wicked *Saul* and *Achitophel* and *Iudas* destroy themselves. *Herod* is eaten vp of wormes and gaue vp the ghost: *Julian* the Apostata smitten with a dart in the field, died casting vp his blood into the ayre & blaspheming the name of Christ. *Arius* the hereticke died vpon the stoule scouring
forth

Numb. 16
 22. & Psal.
 106. 17.

of dying well.

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forth his very entralls. And this very age affoords store of like examples. *Hoffemeister* a great Papist, as he was going to the Illyric de-
council of Ratisbone to dispute ^{side.} against the defēders of the Gospel, was suddenly in his iourney prevented by the hand of God, and miserably died with horrible roaring and crying out. In the Vniuersitie of Louaine, ^{Fox booke of Acts and Monuments} *Guarlacus* a learned Papist falling sicke, when he perceiued no way with him but death, he fell into miserable agonie and perturbation of spirit, crying out of his sinnes how miserably he had liued, and that he was not able to abide the iudgment of God, & so casting out words of miserable desperation saide, his sins were greater then they could be pardoned, and in that desperation ended his daies. *Iacobus*

cobus Latomus. of the same Vni-
uerſitie of Louaine, after that he
had beene at Bruxels, and there
thinking to doe a great act a-
gainſt *Luther* and his fellowes,
made an oration before the Em-
perour ſo fooliſhly and ridicu-
louſly that he was laughed to
ſcorne almoſt of the whole
court: then returning frō thence
to Louaine againe, in his pub-
like lecture he fell into open
madneſſe, vttering ſuch words
of deſperatiō and blaſphemous
impietie, that other Diuines
which were preſent, were faine
to carie him away as he was ra-
uing, and to ſhut him into a
cloſe chamber. From that time
to his very laſt breath, he had
neuer any thing elſe in his
mouth, but that he was damned
and reiecte of God, and that
there was no hope of ſaluation
for

for him, because that wittingly
and against his knowledge, hee
withstood the manifest truth of
Gods word. *Crescentius* the
Popes Legat and Vicegerent
in the councell of Trent; was
sitting all the day long vntill
darke night in writing of letters
to the Pope: after his labour
when night was come, thinking
to refresh himselfe, he began to
rise; and at his rising, behold
there appeared to him a migh-
tie blacke dogge of an huge big-
nesse, his eyes flaming with fire,
& his eares hanging low downe
well neare to the groundes,
which beganne to enter in and
straight to come towards him,
and so to couch vnder the
boord. The Cardinall not a lit-
tle amazed at the sight there-
of, somewhat recovering him-
selfe called immediately to his
ser-

seruants which were in the outward chamber next by, to bring in a candle and to seeke for the dogge. But when the dogge could not be found there nor in any other chamber about, the Cardinall thereupon stricken with a sudden conceit of mind, immediatly fell into such a sicknesse, whereof his Physitians which he had about him could not with all their industrie and cunning cure him: and thereupon he died. *Steuens Gardiner*, when a certaine Bishop came vnto him and put him in minde of *Peter* denying his master, answered againe that he had denied with *Peter*, but neuer repented with *Peter*, and so (to vse *M. Foxes* words) stinkingly and vnrepentantly died. More examples might be added, but these shall suffice.

Againe

Againe, that we may be further induced to the practise of these duties, let vs call to minde the vncertentie of our daies; though we now liue, yet who can say that he shall be aliue the next day or the next houre? No man hath a lease of his life. Now marke, as death leaues a man, so shall the last iudgement finde him: and therefore if death take him away vnprepared, eternall damnation followes without recoverie. If a thiefe be brought from prison either to the barre to bee arraigned before the iudge, or to the place of execution, he will bewaile his misdeameanour past, and promise all reformation of life; so be it, he might be deliuered, though he be the most arrant thiefe that euer was. In this case we are as fellows or thecues: for we are e-
uery

very day going to the barre of Gods iudgement, there is no stay or standing in the way, even as the ship in the sea continues on his course day & night, whether the marriners be sleeping or waking: therefore let vs all prepare our selues and amend our liues betime, that in death wee may make a blessed ende. Ministers of the Gospel doe daily call for the performance of this dutie: but where almost shal we finde the practise & obedience of it in mens liues & conuersations? Alas, alas, to lend our eares for the space of an houre to heare the will of God is common; but to giue heart & hand to do the same, is rare. And the reason hereof is at hand: we are almost grievous sinners, & every sinner in the termes of Scripture is a foule: and a principall

part of his folly is to care for the things of this world and to neglect the kingdome of heauen, to provide for the body & not for the soule, to cast and fore-cast how we may liue in wealth and honour, and ease, and not to vse the least fore-cast to die well. This folly our Sauiour Christ noted in the rich man that was carefull to inlarge his barnes, but had no care at al Luk. 12. for his end or for the saluation of his soule. Such an one was *Architophel*, who (as the Scripture tearmes him) was as the very oracle of God for counsell, being a mā of great wisedome & fore-cast in the matters of the common wealth and in his own priuate worldly affaires: and yet for all this he had not so much as common sense and reason, to consider how he might die the death.

death of the righteous, & come to life euerlasting. And this folly the holy Ghost hath noted in him. For the text saith, when he

2. Sam. 17. saw that his counsell was despised, he saddled his asse, and arose, & went home into his citie, and put his household in order, and went and changed himselfe. And the five foolish virgins cōtented themselves with the blasing lamps of a bare profession, neuer seeking for the horne of lasting oyle of true and liuely faith, that might furnish and trimme the lampe both in life and death. But let vs in the feare of God, cast off this damnable folly, first of all seeking the kingdome of God and his righteousnesse, and leading our liues in faith and obedience that we may die accordingly.

And thus much of the first point of doctrine, namely that there

there is a certen way whereby a man may die well: now I come to the second. Whereas therefore *Salomon* saith: that *the day of death is better then the day of birth*, we are further taught that such as truly beleue theselues to be the children of God, are not to feare death ouermuch. I say ouermuch; because they must partly feare it, and partly not. Feare it they must for two causes: the first, because death is the destructiō of humane nature in a mans owne selfe & others: and in this respect *Christ* feared it without sinne; and we must not feare it otherwise then we feare sicknes, and pouertie, and famine, with other sorrows of body and minde, which God will not haue vs to despise or lightly to regard, but to feele with some paine; because they
are

are corrections & punishments for sinne. And he doth therefore lay vpon vs paines & torments, that they may be feared and eschewed: and that by eschewing them we might further learne to eschew the cause of them, which is sin: and by experience in feeling of payne; acknowledge that God is a iudge and enemy of sinne, and is exceeding angrie with it. The second cause of the feare of death, is the losse of the Church or Commonwealth, when we or others are deprived of them which were indeede or might haue beene an helpe, stay, & comfort to either of them, and whose death hath procured some publike or priuate losse.

Againe, we are not to feare death, but to be glad of it, and that for many causes. First of all,

in

in it we haue occasion to shew our subiection and obedience which we owe vnto God, when he calls vs out of this world, as Christ said, *Father, not my will, but thy will be done.* Secondly, all sinne is abolished by death, and we thē cease to offend God any more as we haue done. Thirdly, the dead body is brought into a better condition then euer it was in this life, for by death it is made insensible, and by that meanes it is freed from all the miseries and calamities of this life; & it ceaseth to be either an actiue or passiue instrument of sinne, whereas in the life time it is both. Fourthly, it giues the soule passage to rest, life, and celestiall glorie, in which we shall see God as he is, perfectly know him, and praise his name for euer, keeping without intermission

for an eternal sabboth : therefore *Paul* saith, I desire to bee dissolued and be with Christ, *for that is best of all*. Fifthly, God exequutes his iudgements vpon the wicked, and purgeth his Church by death. Now in all these respects, godly men haue cause not to feare and sorrow, but to reioyce in their owne death and the death of others.

Thirdly, if the day of death be so excellēt, yea a day of hap-
pinesse, then it is lawfull to de-
sire death, and men doe not al-
waies sinne in wishing of death.
Paul saith, *I desire to be dissolued*:
and againe, *O miserable man, who
shall deliuer me from this bodie
of death?* Yet this desire must not
bee simple, but restrained with
certain respects; which are these:
First, death must bee desired so
farre forth as it is a meanes to
fre

freevs from the corruption of our nature; secondly, as it is a meanesto bring vs to the immediate fellowship of Christ & God himselfein heauen. Thirdly, death may be lawfully desired in respect of the troubles & miseries of this life, two caueats beeing obserued: the first, that this desire must not be immoderate: the second, it must bee ioyned with submission and subiection to the good pleasure of God. If either of these bee wanting, the desire is faulty; & therefore *Iob*, and *Ieremie*, and *Jonas* failed herein, because they desired death beeing carried away with impatience.

On the contrarie also a man may desire a continuance of life. *Ezechias* praied and desired to *Isa. 38.* liue, when he heard the message ^{18.} of present death, that hee might
 I 2 doe

Phil. 1.
24, 25.

doe seruice to God. And *Paul* desired to liue, in regard of the *Philippians*, that hee might further their faith, though in regard of himselfe to die was advantage to him.

Lastly, if death ioyned with reformatiō of life be so blessed, then the death of the vnbeleeuing and vnrepentant sinner is euery way cursed & most horrible. Reasons are these: First, it is the destruction of nature, and the wages of their sins. Secondly, in it there is no comfort of the spirit to be found, no mitigatiō of paine, & no good thing that may counteruaile the miseries thereof. Thirdly, that which is the most fearefull thing of all, bodily death is the beginning of eternall death, desperation, and infernall torment, without hope of deliuerance. Therefore

as

of dying well.

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as I began so I end, haue care
to liue well, and die well.

FINIS.

*An addition, of things that came
to my minde after-
ward.*

The last combate with the
diuell in the pang of death,
is oftentimes most dangerous
of all. For then he will not vrge
men to desperation, knowing
that by this meanes he shall stir
them vp to resist him : but hee
labours with them, that they
would not resist him when hee
assaults them, & by this meanes
hee endeauours to extinguish
hope: and this thing is not done
in any other tēptation in which
faith or hope alone are impug-
ned, whereas in this they are
I 3 both

both impugned together. This must be thought vpon, for whē the diuels temptation is, not to resist his temptation; it is most deceitfull of all : and it is more easie to ouercome the enimie that compels vs to fight, then him that dissuades vs from it.

The temptation of *M. Iohn Knox* in time of his death is worth the marking. He lay on his death-bed silēt for the space offoure houres, very often giuing great sighes, sobbes, and grones, so as the stāders by well perceiued that he was troubled with some grieuous temptatiō: and when at length he was raised in his bedde, they asked him how he did, and what was the cause of his much sighing, to whom hee answered thus; that in his life he had indured many combates and conflicts with Sa-

tan, but that now most mightily
the roaring lyon had assaulted
him: often (said he) before he set
my sinnes before mine eyes, of-
ten he vrged me to desperation,
often he laboured to intangle
me with the delights of the
world, but being vanquished
by the sword of the spirit, which
is the word of God, hee could
not preuaile. But now hee as-
saults me an other way: for the
wily serpent would perswade
me, that I shall merit eternal life
for my fidelitie in my ministe-
rie. But blessed be God which
brought to my minde such
Scriptures, whereby I might
quench the fiery darts of the di-
uell, which were, *What hast thou
that thou hast not receiued?* and,
*By the grace of God, I am that I
am:* and, *Not I, but the grace of
God in me:* and thus beeing van-
quished

194 *The right way, &c.*
quished he departed.

3 When thou art tempted of *Satan* and seest no way to escape, even plainly close vp thine eies, and answer nothing, but commend thy cause to God. This is a principall point of Christian wisdome, which wee must follow in the houre of death.

4 If thy flesh tremble, and feare to enter into an other life, and doubt of saluatiō ; if thou yeeld to these things, thou hurtest thy selfe: therefore close thine eyes as before, & say with *S. Steuen*, *Lord Iesus into thy hands I commend my spirit*, and then certainly Christ wil come vnto thee with al his Angels, and be the guider of thy way. *Luther.*